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Edward Gordon Selwyn—R.I.P.

MANY tributes have been paid to the memory of Dr Selwyn; I should like to add a few words about his connexion with THEOLOGY. At the close of the 1914–18 war the S.P.C.K. was anxious to start a new theological magazine. Our first idea was to co-operate with St Deiniol's Library, Hawarden, which had recently sponsored the publication of one or two theological books. We held a meeting with representatives of the Trustees, who were sympathetic but made the condition that the editor must reside at Hawarden. This seemed impracticable, but some twenty years later the plan was revived and put into operation. S.P.C.K., left to itself, thought E. G. Selwyn the most likely man to make a success of the venture. He accepted our offer, and the first number appeared in July 1920. To begin with, most articles were commissioned, and the writers with whom he had been associated at Cambridge, especially in connexion with the short-lived periodical *Comment and Criticism,* were the leading contributors. Selwyn carried on till the end of 1933, to be succeeded by Dr S. C. Carpenter. In a period marked by controversy he handled difficult problems with great skill. I always found him amenable to suggestions and easy to work with.

The title was much discussed. I pressed for the one eventually adopted and got my way, in spite of prophets of disaster. I was probably wrong at the time but justified a generation later.

In 1925 the Literature Committee of the Church Union and S.P.C.K. planned a volume of theological essays, under an editorial board of five. At a conference of editors and contributors, held at Corpus Christi College, Cambridge, difficulties arose, and finally the conference split up into two bodies meeting in different rooms with myself as intermediary. Selwyn, backed by others, took the lead; the board must go and he have full responsibility, with S.P.C.K. as sole publisher. His view prevailed, and the result was the appearance of *Essays Catholic and Critical* in 1926. The incident illustrates his masterful character and masterly methods, which on this occasion were wholly justified.

W. K. LOWTHER CLARKE.

Editorial

THE Bishop of Kingston's article in June on "The Case of Assistant Curates" called attention to the unsatisfactory conditions under which many of them have to live and work. There is another class of younger priests, less numerous and not in the public eye, who, we have reason to believe, are in many cases remunerated in an equally

inadequate manner, if not more so. We refer to the Vice-Principals, Tutors and Chaplains of theological colleges. While the colleges no doubt differ in the resources they can command, and may be too jealous of their independence, it should be a concern of the whole Church of England to see that all who are charged with responsibility for the training of candidates for ordination are able to do their work in freedom from financial anxiety and in conditions that are conducive to their own progress in learning.

It is not easy to institute a precise comparison between their stipends and those of assistant curates, since the staffs of theological colleges, at any rate when they are unmarried, are provided with board and lodging during term time (32 weeks in the year) but have to fend for themselves during vacations (20 weeks). But, so far as we can ascertain, when these circumstances are taken into account, it is often the case that theological staff members are worse off financially than assistant curates. This should not be so, since it is important that the best available men should be attracted to this work, and they should have means to buy books, to attend theological conferences (at home and abroad), and use libraries during vacation, which they cannot now afford to do. Moreover, it seems most unsatisfactory that they should be practically compelled to be separated from their own libraries and their own desks for 20 weeks in the year. Nor is it right either that they should have to be unmarried from economic necessity or that the difficulties of principals in appointing staff should be complicated by matrimonial considerations. The standard of remuneration in theological colleges should bear comparison with that of university teachers or, at least, with that of the staffs of teachers' training colleges. The latter receive handsome support from central church funds. We should like to know why there has been no similar attempt to supply the needs of theological colleges which, we should have supposed, have a prior claim on *church* funds.

We do not say that new money should be placed at the disposal of theological colleges unconditionally. It will be altogether reasonable and indeed salutary that a new deal in training for the ministry, such as has been canvassed recently in the pages of THEOLOGY, shall be related to the allocation from central church funds of permanent support for theological colleges—or clergy training schools, as perhaps they should be called. But desirable reforms, removals or combinations are not going to be achieved immediately, whereas the provision of better conditions for teaching staffs is an urgent need about which something should be done at once. Radical reform is itself more likely to be set forward and carried through with imagination if the best available men can be engaged in the operation.

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The International Congress on "The Four Gospels in 1957" that was held at Oxford was a notable theological event which attracted

much attention at the time. A large selection of the papers that were presented has now been published in a volume of over 800 pages.[1] There are 69 papers in all, of varying length and technicality. It would occupy several of our pages if we listed all the titles and authors. They are classified in nine sections. I. The Four Gospels (9 papers). II. The Synoptic Gospels (12). III. The Fourth Gospel (10). IV. Specified Texts and Subjects (13). V. The Gospels and Judaism (4). VI. Qumran (7). VII. Liturgy (3). VIII. Patristic Exegesis (3). IX. Textual Criticism (8). Even this list gives some idea of the wide range of topics that is covered. There are contributions from many of the leading New Testament scholars of Britain and the Continent, together with one or two from America. Most of the papers are in English, including some by foreign scholars, but there is an appreciable number in French or German.

This is a volume that should be in every theological library, and New Testament specialists will find that they often need to refer to it. It is less easy to advise private purchasers. The ordinary student of the Gospels, who has been trained in critical methods, will find much here to interest and instruct him and to keep him abreast of present trends. At the same time, he will also find much that will probably be beyond his scope. In the former class we should put, for example, "The Parables of Jesus as Self-Revelation" (J. J. Vincent), "Christ's Foreknowledge of His Crucifixion" (D. E. H. Whiteley), "The 'Universalism' of the Third Gospel" (N. Q. King), "The New Look on the Fourth Gospel" (J. A. T. Robinson), "The Purpose of St John's Gospel" (W. C. V. van Unnik), "The Gospels and the Scrolls" (M. Black), and "The Gospel-Epistle Relationship in Canon and Liturgy" (Bishop of Leicester). But many more papers might be named that will appeal to the general reader. Dr H. Riesenfeld's paper on "The Gospel Tradition and its Beginnings" has already been discussed at length in THEOLOGY[2] by Prof. C. F. Evans.

Dr F. L. Cross in a foreword announces that it is proposed to hold another New Testament Congress in Oxford in the summer of 1961. Theologians everywhere have reason to be grateful to him for his tireless services in this field.

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Autres temps autres mœurs. "OWENISM.—We are delighted to find that the high-principled and noble-minded Earl of Winchelsea has threatened to move for a vote of censure upon Lord Melbourne, for introducing his friend Owen, the beastly Socialist, into the presence of the Queen, for the purpose of presenting her Majesty with a book containing some exposition of his blasphemous principles. As Owen has reduced himself to the level of the beasts of the field, if not beneath them, he should be turned amongst them and

[1] *Studia Evangelica.* Edited by K. Aland, F. L. Cross, J. Daniélou, H. Riesenfeld and W. C. van Unnik. Akademie-Verlag, Berlin, 1959. DM. 88.0.

[2] September 1958, pp. 355-362.

treated like them, and not allowed to enter our houses or at all to mix with mankind."—*The Church Magazine,* March 1840.

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The following two papers are intended as comment on the pastoral task and opportunity facing the Church of England and the parochial confusion which prevents her from grasping it. They were written quite independently. The first, "The Seed-bed", was prepared for publication in THEOLOGY. The second, "Pastoral Reorganization and Liturgical Reform in a French Rural Deanery", was prepared as a report on an unofficial visit to France. The first was submitted to the editor and his advisers for consideration on Ascension Day, 1959. A copy of the second, sent to the editor for information, arrived by post on the same day. The writers have since consulted together. Minor alterations have been made in the respective texts, and some footnotes have been added to the first paper. It is realized that at a later stage the legal and constitutional implications of whatever reforms were envisaged would have to be faced.

The Seed-bed

NOWADAYS the sower goes forth sowing highly developed seed. The research and plant-breeding station has produced much-improved strains and a wide choice of varieties to suit varying conditions of soil and climate. But this progress on the research side would be wasted if farming methods had not also been scientifically studied and improved. In the parable, the seed—probably a mixed specimen by modern standards—faced the hazards of variable soil, shallow cultivation, weeds and vermin, and all within the limits of one small field; but nowadays great care is taken in preparing the seed-bed and these hazards are reduced or eliminated. Scientific method has not only been used in research but has also been applied on the farm.

Similarly, useful theological research has been done on the ministry of the Church of England (and under "ministry" I include lay as well as clerical ministrations). Past numbers of THEOLOGY bear witness. Many good suggestions have been made for improved pastoral and administrative methods: these are like the new strains of seed. Most of them have been tested on a limited scale in the parishes under conditions approximating to those of the plant-breeding station. But little or no study has been made of what I am calling the seed-bed, into which such new ideas must be transplanted on a large scale if they are to bear fruit an hundredfold, namely, the whole parochial set-up of the Church of England. Readers will call to mind many examples of pioneer work on these lines recently: they remain "laboratory projects" until their lessons can be applied to the parishes at large.

Unfortunately, in present conditions, it is hardly possible to tackle the problem of transplanting and propagating new methods which

have proved themselves in one locality, because we know so little about the working of the parochial system as it now is. Nor have we any ready means of control, which would enable the present system to be modified according to any plan that might be agreed—such control is probably impossible anyway without a change in the relations of church and state. While, therefore, there is plenty of talent (as has been noted) on the "research side" in the Church of England, it runs largely to waste because the parochial set-up is unknown, uncontrolled. The situation "on the farm" is chaotic. We have a multitude of smallholders. Their land may be well or badly tilled: nobody knows, except, perhaps, their immediate neighbours. Those who may have some knowledge have no authority to do anything about it.[1] Therefore, the Church of England neither knows the shape and size of the pastoral problem confronting her, nor has she the means of solving it. The problem looms over us, undefined, menacing, debilitating. Meanwhile, the smallholdings stagger along with old machinery (often mended with string), unable to acquire the capital which good husbandry by modern methods demands, and the talents of many a doughty smallholder are frittered away. He breaks his back with spade and hoe for lack of a tractor.

How far should the smallholdings be grouped or merged? Should the distribution of manpower be changed? What means can be found to provide modern working capital? What degree of control should be imposed on the smallholders and by whom? What standards of good husbandry (i.e. professional competence) should be required of them? How should conformity with those standards be secured? These are but a few of the questions clamouring for answers to-day. But without full factual information about the existing set-up we cannot begin to consider them profitably. The first requirement is an expert fact-finding inquiry, a scientific study of the working of the pastoral aspects of the existing parochial system.[2]

Such an inquiry would undoubtedly show that some of the smallholdings are thriving, but many men are farming with the equivalent of wooden bullock-ploughs. There are rocks in the fields too large to be shifted by hand (easily removed by tractor); weeds grow among the corn, inaccessible to the hoe (but easily controlled by selective weedkiller, mechanically sprayed). In some places the seed-bed is stony, weedy, shallowly cultivated, vermin-infested—as in Palestine 2,000 years ago. This may sometimes be the fault of an idle or incompetent husbandman; but more often he fails because the problems are beyond his resources (and the disproportion between the work and the tackle may break the man).

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[1] The French bishops have both the necessary knowledge and the authority to utilize it. They also operate under a recognized theological, doctrinal and liturgical authority. The English bishops have no comparable authority. See following paper.

[2] The Church Assembly's statistical returns and the subsequent booklet on *The Christian Stewardship of Money* (Church Information Office, 2s. 6d.) show, in a limited field, the results that can be obtained by such methods. The following paper shows what similar methods have achieved in France.

We must have the facts, not only to improve the efficiency of a system, but to stop a cruel wastage of men—a wastage which may well turn out to be more damaging to the Church than the oft-emphasized shortage of numbers.

Is this too gloomy a picture? I think not. The world has the impression that the parochial methods of the Church of England belong to the quaint old bullock-plough days. Who shall say that the world is not a shrewd judge of such matters?

The study proposed must not be envisaged as a sort of "spiritual inquisition". Anything of the kind would be misplaced. It is granted that the weakness of God is stronger than men and that the fruits of the spirit can grow on waste places. But this is no excuse for letting the farm run wild. Efficiency by itself cannot bring in the Kingdom, but inefficiency may hinder it. We should also remember our Lord's saying about causing the little ones to stumble and the strict and solemn account we shall all have to give of our stewardship. Parochial chaos is, in varying degrees, frustrating most of the clergy and their wives and the best efforts of thinkers and theologians. Before the chaos can be ordered we must have the facts.

It is suggested that the expert inquiry should be statistical, that it should be conducted over a period of five years, and that it should be made on a ruri-decanal basis. The heads of it should comprise the different techniques in use for various types of pastoral work in the parishes, plus the functions and boundaries of the rural deaneries themselves. It should cover the methods in use for, e.g., marriage preparation, the presentation of public worship, the ministry to the sick, evangelism, the instruction of adults/children in church doctrine, the association of the laity with the spiritual work of the parishes, parochial finance, etc. Since it would be designed to reveal what techniques are in use and how they may be improved, the inquiry need not be comprehensive; it need not cover every aspect of pastoral work; it should take a sample. The lessons learned from the sample would be easily applied to the rest.

The suggestion that the inquiry should be conducted on the basis of the rural deaneries is not fortuitous, for there is some reason to think that the best "unit of management" in the Church of England nowadays might be the rural deanery.[1] The failure of the small-holders to achieve a good standard of husbandry is primarily a matter of size and communication: for geographical reasons or because of the pressure of numbers, incumbents tend to be isolated in their own parish. It seems (E. & O. E.) as though the average rural deanery is the unit large enough to permit some specialization and improvement in pastoral techniques, while preserving personal contact, both between clergy and people and between clergy and clergy. Where there is the right sort of leadership, the deanery already tends to function in this way, as the new "unit of management". It secures some of the benefits of specialization, without however losing the

[1] This suggestion was made before the following paper came to hand. It did not arise from it.

personal and local touch or undermining individual pastoral responsibilities. There are deaneries where there is a shared devotional life of the clergy. Some rural deanery chapters already function as a medium through which the expert knowledge possessed by one member is made available to all. Administrative problems (quota! dilapidations!) are helpfully discussed and jointly presented to diocesan authorities, with much saving of time and temper on both sides. Where the chapter becomes an intimate group, it exercises a gentle and useful form of mutual discipline and encouragement or oversight (*episkope*, in fact!), where the diocesan bishop, with his vast jurisdiction, cannot "cope" under present-day conditions. Ruri-decanal conferences do in some measure (and could much more) function as clearing-houses for the problems of the laity in their parochial church councils, at a point where the formal and unwieldy diocesan conference fails: and they could be developed as local forums for the laity of the church. In time, one would expect and hope that the rural deaneries would develop their own character and corporate unity. Within that unity there would be scope for sharing the expert talents of laymen as well as clergy for the benefit of all. Finally, a unit of this size would be what the parish is not—it would be a suitable unit for local experimentation in inter-church relationships, e.g. in conjunction with Methodist circuits.

There may be no deanery in England where all these things occur, but there are many where some of them do. And the list of examples could be extended.

If the deanery were to become the new "basic unit" of the Church of England, further developments would no doubt be required. For example, rural deans might perhaps be in some form of episcopal orders, or, at any rate, there should be some delegation of episcopal functions to them. The training of newly ordained clergy, serving their first three years in the deanery, should be a ruri-decanal responsibility. Patronage[1] ought in some way to be brought within the purview of the rural dean, so that the clergy of the area could be welded into "a team of all the talents". There should be consultation between the theological colleges and the rural deans on the appointment of ordinands to serve their first title, and on the subsequent training of these men. (The supervision now given by some theological colleges to their men after ordination should be tied up with the local oversight of their parochial training.) The diocesan administration should be generally supervised by boards on which all the rural deans would serve ex-officio, each board having a small expert standing committee to transact the day-to-day business. Each rural deanery should be served by a small administrative staff, which should be entirely or almost entirely part-time, voluntary and lay.

This is not the place, however, to discuss in detail the pros and cons of a particular scheme of reorganization. That must await the

[1] The French method, whereby the rural dean is the sole incumbent and the other clergy his curates, would not necessarily be the best solution in England. The answer to this problem could not be found without a special legal and administrative study.

results of the fact-finding inquiry. The possibility of adopting the rural deanery as the new "unit of management" has been described in order to define the practical nature of the inquiry itself and to show that it is practicable and that it could be profitable. Where the rural deanery functions on the lines indicated, there can be little doubt about the resulting improvement in the pastoral care given by the clergy to their people in the individual parishes.

The main contention remains: something must be done to improve the management of our "farms", and this improvement necessitates a thorough inquiry, scientifically conducted, into the existing parochial system—how it works and where it fails.

P. D. Hewat.

Pastoral Reorganization and Liturgical Reform in a French Rural Deanery

The diocese of Rouen has a population of roughly 1,000,000 people. The pastoral oversight of this flock, some 980,000 of whom are baptized members of the Roman Catholic Church, is committed to an archbishop and one auxiliary. Subordinate territorial jurisdiction is divided among 5 archdeacons, under whom are 48 rural deans. There are 812 parishes. The total of 714 clergy on the diocesan list is distributed as follows:

Administration	11
Teaching	74
Specialists (whole-time)	56
Parish clergy: incumbents, 378; assistants, 119 ...	497
Out of the diocese	33
Holiday or retired	43
	714

There is therefore an overall average of just under 1 priest per parish. But if the figures for the larger urban areas (mainly Rouen and Le Havre) are subtracted, there is an average of only one priest to every $2\frac{1}{2}$ rural parishes.

The Archdeaconry of Neufchâtel, which is a standard rural area of its kind, has a population of 70,000 which is administered in 8 deaneries and 142 parishes. The Rural Deanery of Forges les Eaux, with which this paper is concerned, has a population of 11,000 and 21 parishes; 2,500 of the inhabitants live in the central market town, which gives its name to the deanery; there is one other small town in the deanery, but the other 19 villages have an average population of 440, which is similar to that of many English rural areas.

The distinguishing feature of the deanery's life is that it is for the most part being worked as a single unit by a team of clergy under the rural dean. There are other such experiments in France, but this was selected as being representative. The experiment is made possible by the general interest and co-operation of the archbishop, in whose

hands all the "patronage" lies. There are, in fact, only 3 "incumbents" in the deanery. One holds 3 parishes in one corner of the deanery and is not co-operating in the scheme. The rural dean is himself the "incumbent" of 13 parishes, for which he has a permanent establishment of 4 "curates". The other incumbent has a curate and works 5 parishes. He is entirely in line with the deanery "scheme" and only retains a separate "incumbency" for reasons which are quite justifiable in his local circumstances. There are thus 7 men in an integrated team working 18 parishes. It is intended that there shall be a relative permanence about this arrangement. The grouping has been arrived at after a very thorough statistical survey, which took into account natural cultural affinities, economic ties, local government groupings (particularly schools) and transport arrangements. The establishment of clergy was arrived at after consideration of all aspects of pastoral administration in the province (there are 4 suffragan sees) and is guaranteed by the fact that clergy are subject to episcopal direction. In addition to the clergy there are also working in the deanery 3 communities of sisters and 2 "stagistes" (seminarists seconded for one year: they also do another year in an industrial parish) who live with the curé doyen.

The rural dean lives in the vicarage of the central parish and has living with him one of the curates and the two "stagistes". The other 3 curates live on their cures and have delegated responsibility for 11 villages, while the rural dean and his curate have direct responsibility for the central parish and one village.

The dispositions of the clergy were also arranged in the first place as a result of an analysis based upon a statistical survey. The whole strategy of the team has similarly been worked out after a most detailed appreciation of the situation had been made, also based on a statistical survey. Every parish was subjected to such a detailed survey and figures were made available to show the groupings of men and women in terms of their religious affiliations. The church on the north side of the channel is still largely unconvinced about the value of statistics, but the degree of information which comes to light when a rural area is subjected to an intensive survey of this kind would be likely to convince the sceptics. It needs no statistical analysis, indeed, to demonstrate that more women attend church than men, on either side of the channel; but this survey in rural Normandy has undoubtedly brought to light truths which must otherwise have lain hidden, and without the realization of which strategy and tactics might have erred. The analysis was by professions, age-groups and sexes. It had been a surprise to all to discover that in a France which was believed to be in parts "dechristianized" the central parish of Forges-les-Eaux numbered 2,482 baptized Roman Catholics out of a population of 2,488. The pastoral problem here was obviously that of formalism and conformity. Over 80 per cent of baptized children received instruction in catechism between the years of 8 and 12, though only 20 per cent of the total remained faithful, even to their Easter duties, by the time they reached their 21st birthday. The statistical analysis led on to a general appreciation of the whole prob-

lem of the church's ministry in the deanery. A confidential report was published and made available to all members of the "team". It is handed to each new member on joining, and is exhaustive. It summarizes the geography, economics and history of the region and has a chapter on local government services. The two main chapters, to which the rest of the report leads up, are on "the state of religion" and "evangelistic problems". These two chapters contain such a wealth of sound judgment, carefully compiled information and deep spiritual counsel as to constitute a pastoral directive of the greatest value. Any priest coming to work in such an area, presented at the outset of his ministry with such a document, would be bound to suppose that he was about to work among a band of comrades who had studied their job in great detail, were thoroughly alive to its possibilities and were determined to triumph over its difficulties.

This initial sense of confidence would be reinforced immediately by the corporate activities of the clergy of the deanery. Staff meetings are frequent and thorough. There is a whole day's retreat each month, when one priest is on call for emergency duty. There are usually two meetings each week, one for business and one for study. The meeting for study consists of corporate study of a book or subject and corporate preparation of a sermon or course of preaching or catechism instruction. Use is made wherever possible of specialist gifts. Those who excel in the ministry to the young exercise that gift to the full in as many parishes as possible. The musician shares his gifts and advises where possible; and so on. The strength of all the team is at times concentrated on one centre, for a mission or crusade. Where advantage can be gained by doing so, the team frequents the festivals of each parish in turn. It is to be remembered that the whole life of the church in France is in any case woven across with a texture of non-parochial ministries, such as are gathered under the umbrella of Action Catholique. There are in the diocese of Rouen some 56 whole-time specialist clergy, operating as chaplains and directors of various diocesan organizations, circulating continually among the parishes in their departmental associations; and yet, because of skilful co-operation, not overlapping the essential ministry of the parishes. The advantage of this is threefold. The parish priest is fortified by the refreshing visits of these specialists: he is in part relieved of the need to keep himself abreast of new ideas and methods by reading and continual time-consuming courses away from his parish, because the news of them is brought to his own doorstep; and the parishioners have the interest of being ministered to by a variety of priests with a diversity of gifts. All this tends to encourage belief in the Church as a live body in action, pulsing with life and variety.

The provision of services in the parishes is made according to an overall plan. The canonical requirement that no priest may say more than two masses each day makes it impossible to provide a mass in every parish every Sunday. But there is an attractively printed deanery newspaper, circulated free to every home, which advertises services conspicuously. There is a tradition being built up in the

smaller villages of "trekking" from one village to another when a service is otherwise not available. In every village where there is no resident priest clear directions are posted in the church porch, and often in certain prominent places in the village, about when and where the clergy may be found. Catechism classes are in perpetual session in all villages and take place almost always on weekdays: 8 a.m. and 5 p.m., before and after school hours, are the usual times, though full advantage is taken of the fact that the children are on holiday on Thursdays. There is of course no religious instruction at all in the State schools, so that the task of the catechist is made easier by the fact that there is nothing in the way of false instruction of a pseudo-Christian variety to unlearn. The course, usually of five years, from the ages of 8 to 12 or 13, is built round the crises of first communion and confirmation. There is a number of lay catechists supplementing the work of the clergy. Most of the villages number male and female Bible classes among their activities. In certain seasons, particularly Advent and Lent, there is an attempt to correlate the instruction given at Mass with the theme of the Bible classes throughout the deanery. When this is occurring there is corporate preparation of the theme.

All this activity, which represents a considerable degree of reform, is being worked out against the background of the liturgical reform with which English readers are familiar. The question is often asked how far the reform has penetrated the ordinary life of the French church. It is interesting therefore, to notice that here is a whole rural deanery (18 parishes out of 21 at least) totally under the influence of it—dialogue mass, new folk-music, most of the mass in the vernacular, etc. The arresting new sanctuary ornaments of the restored cathedral of Rouen set a pattern of a new spirit which is evident in many other centres of the diocese.

Perhaps the most satisfactory of all the features of these new pastoral methods is the spirit of assault which lies behind them. The whole tone of the enterprise, from the pages of the directive to the appearance of the row of motor-scooters outside the house of the curé doyen, is one of attack. There is the urgency of those who know that they will one day be accountable for souls, who realize that their adversary the devil is making a strong bid for what is God's inheritance. And they are not afraid to be particular as well as general, to rebuke as well as to comfort, to denounce as well as to approve.

To quote the words of the directive:

> Quelles sont les causes de cette déchristianisation? On invoque l'épuisement biologique de la race (can we imagine a "national church" facing that possibility?) l'individualisme, le Jansenisme (what English rural deanery would be realistic enough to diagnose "non-conformity" as one of the main causes of weakness of faith?) . . . une vague d'epicurisme, le culte des morts à la Toussaint (first cousin to "Remembrance Sunday"?) et aux Rameaux. . . .

There is a healthy realism which knows what is in men, which recognizes outright godlessness or hypocrisy when it sees it and is not afraid to call it by its own name. One is tempted to contrast this

welcome strain with that English habit of mind, that "fatal tendency at all times to be affable" which thinks of the godless as "a decent fellow who's temporarily lost his way" or the cynical agnostic as one who "though he doesn't come to church is really a Christian at heart"—that initial error of diagnosis which stultifies so much well-meaning Anglican evangelistic effort. Not but what the French method, so realistic at heart, has a place for tenderness: for the pastoral directive of the deanery ends on a note which could not but rejoice the heart of the blandest of English rural deans:

> Que les prêtres aiment cette population, malgré tous ses défauts. M. Deschamps rappelait volontiers la consigne que lui donna Mgr Fuzet: "Aimez-les". Là fut, sans doute, le secret de la fecondité extraordinaire de son ministère.

It is difficult to assess how much this novel and successful experiment could have to teach the church in England. At first sight the problems and the circumstances seem so different as to make comparison impossible. There is a difference, to begin with, in the spiritual condition of the French people. Active Communism and anti-clericalism are much stronger than in England. There is a lower percentage of mere conformity. There is, for practical purposes, in France, only one church. The clergy are under direction, there is no private or "party" patronage, there are no "schools of thought", and, of course, the clergy are unmarried and therefore more mobile. There is a straightforward, recognizable conception of the aim of the ministry, and there is at least a working conception of the Church as an effective body with a real corporate life. There is a welcome freedom from irresponsible cross-currents and centrifugal activities, and much more integration. But the French proverb that "tout le monde est un pays" nevertheless applies; and human nature, the gospel, the church, her ministry and her Lord are constants which overtake the differences. There is in England, especially rural England, a most urgent pastoral crisis for which new and refreshing methods are most earnestly needed. And the strength and subtlety of the opposition is the same, for his is the same evil design everywhere. The need for assault tactics is equally urgent. The unsuccess of mild attempts at the conciliatory type of village evangelism in England makes the need of energetic and fearless tactics more clear. There can be no doubt that the team organization releases energies and inspires confidence to a degree which is immediately evident. The great weakness of despondent isolation, which hampers the work of so many good country priests in England, would certainly be diminished under such conditions. It is difficult to imagine a deanery of Anglican incumbents resigning their cures into the hands of a rural dean as "chef d'équipe", but there is every hope that voluntary co-operation to such a degree as is possible could restore to the life of the church in the English countryside much of the life that it has most certainly lost.

B. C. Pawley.

New Gospel Discoveries

It is now widely held that the four gospels were all written at or before the beginning of the second century. But some fifty years had to elapse before they won anything like universal acceptance and authority, and during this period other writings of similar character made their appearance; and the decision to found the Church's faith on four gospels did not at once determine what should be done with these others.

"Among God's ancient people" (wrote Origen), "many affected prophecy, but some were false prophets, some true; and the people had the gift of discerning between spirits, whereby the true prophet was distinguished from the false. In like manner within the new Covenant many have desired to be writers of the gospels; but the honest money-changers did not recognize them all, but made a selection. Perhaps St Luke's phrase that 'Many have attempted' this task implies a criticism of those who incautiously and without the gift of inspiration took up the writing of gospels. For Matthew did not 'attempt' his work, but wrote it by the Holy Spirit, and likewise Mark and John, no less than Luke himself. But the so-called Gospel of the Egyptians, and that of the Twelve, were 'attempted' compilations. Why, Basilides actually ventured to write a gospel in his own name. There are plenty of 'attempters'! There is also a Gospel of Thomas, and one of Matthias, and several others. These are the work of the 'attempters'; the Church of God approves the Four Gospels only."[1]

Origen does not explain how the four were selected; indeed, his puzzling phrase about the honest money-changers leaves us wondering whether the choice of four gospels is for him an authoritative ruling, or simply an agreed finding of Christian judgment and common sense. And whatever his principles, he does allow himself to quote a few sayings of Jesus which do not appear in our New Testament.[2] In this respect he was a conservative; by his time, the early third century, the general mind had declared for a closed canon of four gospels, whose unique inspiration was thought to rest upon their apostolic origin. So Matthew and John were identified as our Lord's disciples, Mark as St Peter's interpreter, and Luke as the companion of St Paul. In modern times, these attributions have been challenged; but on three points of capital importance the Church is seen to have been right. It pinned its faith on the earliest available documents. It resisted the temptation to re-edit or amalgamate them any further. And it chose those which had *the best claim* to rest on the testimony of the original witnesses of the events.

Yet second-century Christians were curious about the "many other things which Jesus did", and hoped that unwritten traditions about

[1] Homily on Luke 1.

[2] "Be ye honest money-changers." Clem. Alex., *Strom.* I, 28, 177, etc. The allusion to a non-canonical saying in this very passage is extremely striking. It cannot be directly derived from 1 Thess. 5. 21.

him could still be recovered. To meet this demand, a whole new literature rapidly appeared, in which, for practical purposes, we may distinguish three classes of books. There were what we may call "secondary gospels", which covered the same ground as the canonical four, preserving their characteristic amalgam of narrative and discourse, with some recasting of theology and language, but also with some show of using genuine traditions of our Lord's words and acts. There were collections of sayings and discourses, sometimes purporting to record the conversations of Jesus with his disciples after the Resurrection. Lastly, there were what we may call "gospel romances", which avoided the appearance of competition with the canonical books by writing up the neglected pages of our Lord's biography. Such are the Book of James on the history of the Blessed Virgin, and the stories of Thomas the Israelite concerning the childhood of Jesus. It was this third class, which has the least claim to historical value, that achieved the greatest measure of success; they survived, along with self-styled Apocalypses and Acts of Apostles, to inspire the legends and the craftsmanship of the medieval Church.

The English reader generally gets his first glimpse of this literature from the collection entitled *The Apocryphal New Testament*, by the late Dr M. R. James. A disappointing fact at once emerges. The great bulk of material consists of late and legendary books; and this is not only due to Dr James's flair for medieval legend, which made him so masterly an exponent of the ghost story. It is simply the case that the earlier works, those "attempted" gospels which stood nearest to the canonical four, have been too successfully driven from the field. We may now think that Matthew, Mark, Luke and John are so firmly established in the Church's life that we have much to gain from studying their discredited rivals. But we largely lack the means to do so.

The most regrettable disappearance is probably that of the Gospel according to the Hebrews. This book circulated among the Jewish-Christian churches in several different forms;[1] it bore a general resemblance to St Matthew, and was taken for the original of it; and in St Jerome's time it was to be found in the library at Caesarea, and he translated at least parts of it into Greek and Latin. But we can recover only a few episodes from quotations made by Jerome and others, and scattered notes in the margins of manuscripts. The Gospel of the Egyptians, mentioned by Origen, is yet more slightly represented. Its historical value was probably less, and its doctrine notably unorthodox; it seems to have been remarkable for its ascetical teaching, conveying an extreme distrust of bodily activity in every form, and sexual life in particular. It sees every kind of duality as an imperfection, and represents the Saviour as saying, "I came to destroy the works of the female". This probably reveals the influence of

[1] The usual view distinguishes an orthodox Gospel acc. to the Hebrews from an Ebionite work identical with Origen's Gospel of the Twelve. See J. Quasten, *Patrology*, I, pp. 111-4. Others argue for three different works; see E. Amann in *Dictionnaire de la Bible, Suppl.*, I, pp. 471-5.

Pythagorean philosophers, who associated the male sex with the number one, regarded as the principle of perfection, and the female with two, which implied, plurality, and thus disunity or discord.

A third such work, which hovered for a time on the fringe of the New Testament, was the Gospel of Peter. This was read for a time in the church of Rhossus, in Syria, before A.D. 190, and the Bishop of Antioch, Serapion, was at first inclined to sanction its use, but later withdrew his permission, remarking that most of it indeed was in accordance with the true teaching of the Saviour, but that some things were interpolated; in particular he complained that it glossed over the realities of our Lord's human life. This much we learn from Eusebius' *Church History*;[1] but it was dramatically confirmed by a discovery made in Upper Egypt in 1886–7.[2] A manuscript was discovered in a grave at Akhmîm, and proved to contain, with other works, considerable fragments from the Passion and Resurrection narratives of the Gospel of Peter. Here at last was a text which scholars could compare word by word with the canonical Four Gospels. Its rather unpolished language was thought at first to suggest an early date; but it is now taken as dependent on Matthew and Luke, and dated at least a generation later, about A.D. 130. And the incidents which it adds to the Passion story look more like popular embellishments than serious historical tradition.

For some time after 1887 no discovery of comparable interest took place. Some fragments of sayings were found at Oxyrhyncus in 1897 and 1903, and in 1908 came a rather more considerable piece of a dialogue concerned with cleansing, the scene being set in the Temple.[3] But since 1924, the date of Dr James's collection, there has been one discovery of some interest, and one of major importance.

In 1935 there were published four fragments of an unknown gospel, written on papyrus in a second-century hand. They contain, first a dialogue between Jesus and the "rulers" in which our Lord appeals to Moses in the style of St John (5. 39, 5. 45, 9. 29); second, an attempt to stone him, followed by the cleansing of a leper; third comes Jesus' reply to the question, is it lawful to render to kings what belongs to their rule? And fourthly, a miracle by the Jordan. These Egerton fragments, as they are called, raise intricate problems of critical scholarship. For the first episode has obvious contacts with the thought of St John; but the writer's rather polished Greek, and some points of his vocabulary, are reminiscent of St Luke. So traditions which we had thought widely divergent are here brought together. Yet it seems most likely that he has used, not the actual texts of those gospels, but the traditions from which they sprang; for otherwise those texts will have been handled with extraordinary freedom.[4] And if so, we have to consider our four gospels, not as isolated literary works of individuals, as even Origen seems to have thought, but as

[1] VI, 12.
[2] M. R. James gives a wrong date here; and it was not *published* till 1892.
[3] No. 840; translated in James, op. cit., pp. 29–30.
[4] See G. Mayeda, *Das Leben-Jesu-Fragment*, etc., Bern, 1946, especially pp. 65-9. But perhaps the majority argue for dependence at least on Luke.

the attempts to focus and crystallize a living community tradition; a tradition which had developed its characteristic narratives and vocabulary before the writing of the gospels, and which continued to function and develop for a generation or so, reshaping its material, while the written texts were gradually winning acceptance.

About 1945 a remarkable discovery took place in Egypt, though the interest it aroused was overshadowed by the acclamation two years later, of the much more famous Dead Sea Scrolls.[1] The 1945 discovery, made at Nag-Hammadi in Upper Egypt, comprised no less than thirteen papyrus books in codex form, well written and comparatively well preserved, and containing Coptic texts of 44 different treatises. The texts themselves were rather late in date, but some at least of the works could be shown to go back to the second century. Many of them derived from Gnostic sectarians; but some were Christian writings with only a slight gnosticizing flavour. One of the thirteen codices, not quite complete, has been brought to Europe, and is fairly well publicized through the description of it, *The Jung Codex,* edited by Dr F. L. Cross.[2] The others remain at Cairo, and their publication is only beginning.

The Nag-Hammadi find came as a shock to the experts in two ways at least. First, it exposed the danger of relying on mere references to ancient books. Scholars had collected a number of references to a Gospel of Thomas, and thought they applied to some form of the "Stories of Thomas the Israelite" about the childhood of Jesus. But the Nag-Hammadi library contains, not one, but two quite different works bearing the name of Thomas. One is entitled "The secret words spoken by the Saviour to Judas Thomas, and edited by Matthias". The other bears the title, "The Gospel of Thomas"; it is a collection of 112 sayings of Jesus, interspersed with a few dialogues and brief incidents. I shall briefly consider the impression of our Saviour's teaching furnished by this latter work, which has now appeared in a photographic edition of the Cairo texts. Those rather dingy reproductions of Coptic manuscripts need expert deciphering; but a German version has also been published, and there are Latin versions of a few of the parables in a recent number of *le Muséon.*[3]

The second shock came when it was found that we already possessed three fragments of this same work, in three papyri found at Oxyrhyncus, No. 654, No. 1, and No. 655. We thus have a rather badly damaged Greek text of the title and some fifteen sayings, Nos. 1–5, 27–34 (with a bad gap), and 37–40; and the handwriting of these fragments suggests a date for the Gospel of Thomas somewhere in the second century. But the ingenious attempts to restore these texts, which the English reader can find in Dr James's collection, have gone very wide of the mark. For instance, the second saying is con-

[1] Nag-Hammadi find, c. 1945-6; first notice, February 1948. Qumran find, early 1947; first notices, 1948.

[2] Mowbrays, 1955.

[3] *Coptic Gnostic Papyri in the Coptic Museum of Old Cairo.* Ed. Pahor C. Labib. Cairo, 1956. German version by J. Leipoldt in *Theologische Literaturzeitung,* July 1958. I follow Leipoldt's numeration.

cerned with birds and fishes; but it proves much more striking than the restorers' guesses:

"If they that draw you say to you, See, the kingdom is in heaven, then the birds of heaven will be there before you. If they say, It is in the sea, the fishes will be there before you. But the kingdom is within you, and outside you. When ye know yourselves, then shall ye know it, and shall understand that ye are sons of the living Father. But if ye know not yourselves, then are ye in poverty, and ye are poverty."

There follows a beautiful saying about humility:

"Jesus said: The aged man in his days shall not hesitate to ask a little child of seven days concerning the place of life, and he shall live; for many that are first shall be last"—"and they shall be a single one", the Coptic text oddly concludes; the original Greek may perhaps have read, "and the last shall be first, and they shall find a resting-place"—*kai monēn heurēsousin*, a phrase which could easily have puzzled the Coptic translator.

There is, of course, no question here of a "fifth gospel". It is in fact an anthology, of rather varying import and value, collected by a not very critical compiler. But this last fact has its advantages: he may well have preserved a number of sayings in the form in which they came to him, which a more ambitious litterateur would have tried to embellish. Some of them have certainly a Gnostic flavour, and may indeed be actually taken from the Gospel of the Egyptians, which they closely resemble; though I do not find it easy to separate these quite sharply from the rest. Here is a somewhat alarming example (§ 112):

"Simon Peter said to him: Let Mary depart from us! For women are not worthy of Life. Jesus said: Behold, I will draw her, to make her a man, that she also become a living spirit like you men; for every woman, if she make herself as a man, shall enter the kingdom of heaven."

The emphasis on unity and rest (*anapausis*) as the spiritual goal is also characteristic. But other sayings seem quite untouched by these influences. Some of them recall St Matthew, though they may be actually drawn from the Gospel of the Hebrews, if indeed the resemblance here was really close.[1] Others resemble St Luke, from whose gospel I think they ultimately come. It is impossible to prove dependence on St Mark, and St John's idiom is quite absent, apart from a few key-words such as "life" and "light".[2] But where we find material in the Synoptic tradition, it is frequently present in a weakened and worn-down form.

Of course we must beware of a mere prejudice against the unfamiliar, so let us state a criterion. The critic assumes that when incidents and stories are passed from mouth to mouth, the initial tendency is towards dilution and loss of detail. Later a converse

[1] G. Quispel has detected traces of the Gospel of the Hebrews in the Gospel of Thomas; see *Vigiliae Christianae*, 11 (1957).

[2] Cp. also the phrase "to draw" in §§ 2 and 112, above, with John 6. 44, 12. 32.

tendency towards fancy and elaboration comes into play, and it is never possible to be *completely* certain of disproving its presence; yet it often betrays itself by introducing ideas which are known to belong to a different thought-world, or by destroying the unity of the story.

Let us apply this test. St Luke alone records the parable of the Rich Fool: his prosperity, his projected new buildings, his little soliloquy: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Here is a story which is vivid, and it is a unity; thus the man's dialogue with his soul is balanced by the reply: "But God said to him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" St Luke's version appears, by our tests, to be authentic. In Thomas, the same story is found; but it is flat stuff by comparison: (§ 64) "A rich man had many possessions. He said, I will use my possessions, by sowing and reaping and planting and filling my barns with fruit, so that I lack for nothing. This is what he thought in his heart. And that night he died. He who has ears, let him hear."

Another feature of "Thomas" is that although he probably used a Jewish-Christian gospel, he often seems unfamiliar with the thought of Palestine, and indeed with the whole inheritance of Israel. He repeats the familiar charges against the Pharisees and Scribes (§ 40); on the other hand he seems to have slight appreciation of the Old Testament. He tells us, in § 53, "His disciples said to him: Four and twenty prophets spake in Israel, and all spake of thee. He said to them: Ye forsake him that liveth in your presence, and speak for the dead." The 24 prophets are, I think, an allusion to the books of the Old Testament, which numbered 24 by the reckoning of second-century Judaism;[1] and they are dead! The only Old Testament figure mentioned is Adam. And where the other gospels introduce Old Testament quotations, Thomas is inclined to leave them out. Thus he gives a good and detailed version of the parable of the wicked husbandmen, but he misses the allusion to the LORD'S vineyard of Isaiah 5 and the 80th Psalm, which appears in all three synoptic gospels. And there is a corresponding weakening in theology; for the synoptic gospels are permeated by the Old Testament conception of a God who lives and acts and intervenes, and their version of the parable ends with a resounding proclamation of divine vengeance: "He will come and destroy the husbandmen, and will give the vineyard to others." Once again, Thomas simply omits; and though he adds the concluding saying of Jesus about the stone which the builders rejected, he treats it as a separate incident. In the same way he treats the Kingdom of Heaven as something which can be sought and found and treasured, reproducing many of St Matthew's parables; but it is not something that comes, or draws near, or offers violence. Indeed, it seems that the key to the Kingdom is enlightened vision; for the disciples ask (§ 111), "On what day is the Kingdom

[1] First mentioned in 2 Esdras 14. 44–6, about A.D. 90.

coming?—It cometh not with expectation. They shall not say, Lo, here, or Lo, there. But the Father's kingdom is spread over the earth, and men see it not." And just as Thomas undervalues the "Ancient people of God", so he has no conception of the new Israel, and says little of any Christian fellowship or community. This again suggests a weakened tradition which has lost touch with the primitive Christianity of Palestine.

Nevertheless, we find in Thomas a score of sayings and parables which have the stamp of authenticity. Some are familiar: we find parables of the Sower, of the Mote and the Beam, of the Tares, of the Unwilling Guests. We find yet another account of our Lord's saying, "Render to Caesar the things that are Caesar's", to add to the four we already possess in Mark, Matthew, Luke and the Egerton fragments. We find a saying which I think was known to Origen: (§ 70) "Blessed are they that hunger, to feed the body of him whom they love."[1] Most interesting, perhaps, are those whose style and treatment are familiar, but the content new. I will give one example only: (§ 94) "Jesus said: The Kingdom of the Father is like a woman who carries a jar full of meal and goes a long road. The jar-handle broke; the meal trickled out behind her on the road: but she did not notice; she had no understanding for her work. When she came to her house, she put down the jar and found it empty." This parable does seem to recapture the atmosphere of the Palestinian countryside,[2] but I cannot recall anything quite like it in our other gospels, which generally insist that the gifts of grace must be, not only kept, but used.[3] Nevertheless, it is a natural development of Old Testament teaching, and is echoed in the Pastoral Epistles and Revelation. It may well be that in this and a few similar parables and sayings in the Gospel of Thomas we have a precious addition to our store of information about our Master's teaching.

G. C. Stead.

The Un-Whole State of Christ's Church

It is no new thing for the Church to come under adverse criticism. The first disciples were warned by the Lord that this, and many unpleasant consequences, would be their lot: and there have been few

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[1] Last words uncertain. Origen has: "Blessed is the man who even hungers, in order to feed a poor man." *Homily on Leviticus*, 10. 2.

[2] The jar is being carried on the head; it does not fall when the handle cracks away, detaching a small piece of the side.

[3] Cp. the parables of the Talents and the Pounds, Matt. 25. 14 ff., Luke 19. 12 ff.; also Matt. 5. 15, and 13. 52, 24. 45 (where the steward faithfully *dispenses* the entrusted goods); also the saying attributed to Rabbi Hillel (c. 20 B.C.), "He who increases not, decreases"; and Johann b. Zakkai (died A.D. 80), "Eliezer b. Hyrcanus is a plastered cistern which loses not a drop . . . Eleazar b. Arak is an ever-flowing spring" (*Aboth*, 2. 8). On the other hand, in Rev. 2. 25, 3. 11, 1 Tim. 6. 20, 2 Tim. 1. 14, faithful guardianship suffices; and this is presumably the older and simpler lesson, stemming directly from Deut. 6. 6 ff., etc. Ecclus. 6. 19 tells us to "gather instruction" like a man harvesting corn.

centuries when the prediction was not fulfilled somewhere. Usually, however, the strictures were laid on the Church for its disturbing effects upon established social custom or political interest—whether by subversion from below or by arrogant intrusion from above. Such criticism might be a fair censure on ineptitude of method, but it could be at the same time interpreted as evidence that the Church was fulfilling its proper task of challenging the kingdoms of this world, bringing them under judgment and transforming them into the Kingdom of God. It has been left to this last century (and more especially the last forty years) to see the Church criticized for failure —failure to exert any effective social influence, failure properly to conserve cultural traditions or standards of civilized living, failure even to communicate its own message in significant terms.

This is a more serious criticism—the most serious, perhaps, that could ever be made. It is the censure upon the church in Sardis: "I know thy works, that thou hast a name that thou livest, but that thou art dead." And there is no escaping it by pointing out the inconsistencies in the reproach. If the Church to-day is failing to exert any effective influence on society, this is probably because she has regarded herself too much, rather than too little, as the custodian of cultural traditions: if she is failing to command public attention and respect, this is because her pulpits are sounding-boards for traditional ethics rather than for dogmatic statements or for prophetic judgments. The Church of England, if it is not yet dead, is in grave jeopardy of death for lack of that profound dogmatic faith and prophetic insight which are the true, the only, sources of life for the Church of God.

It is ironic—to the point, maybe, of tragedy—that this menace should overtake the Church of England at a time when its administration is better organized, and the zeal and responsibility of its clergy more generally conspicuous, than they have been for a long time. But to what ends are this zeal and responsibility directed? To what purpose is the administration improved? Zeal for souls, no doubt—the perennial charge of every parish priest or pastor, and even of bishops—*ipsi autem pastores*—though the improvement of administration seems at times to impede their more evident and direct pastorate. But "souls" are not disembodied entities, living in a metaphysical vacuum: still less are they social monads, inhabiting an enclave of religion. The "souls" whom every pastor seeks to serve and feed are men and women living in a complex of social and functional relationships, all of which go far to affect (if not to determine) their outlook and character, and into and through which the virtue of a saving faith must penetrate if it is to save any part of it. True zeal, then, should impart a sharp awareness of the circumstances in which people live, of the conditions which direct their consciousness and their ways of living, and an intelligent perception of their total needs in these conditions.

And responsibility? To the Church, no doubt—whether this be conceived as the local parish, the regional diocese, or the National Assembly. Rarely in the past four centuries can the Church of Eng-

land have had so many devoted servants in all ranks with a high sense of duty to the institution and of pride in its service. Yet what is responsibilty if it does not constantly demand that the Church herself respond truthfully and effectively to the exigencies of the times? Of what use to vaunt the claims to historic continuity or theological orthodoxy, if this noble pedigree and nicety of belief only isolate or distract us from the world in which we have to live and serve? It is cold comfort to affirm that our stream is indeed a branch of the great river, if it only ends in a backwater.

And administrative reform? True *οἰκονομία* is a major virtue as much of the Church as of any other institution: but of all economics it has to be asked if they serve, not merely the institution as it is, but the ends for which the institution exists, and its greater efficacy in pursuing them.

It is because, despite the display of so much disinterested zeal, unselfish service, and well-intentioned reform, the Church of England seems still to "miss the bus", to leave the main currents of the nation's life unaffected, even where parochial activity is most vigorous and diocesan machinery most efficient, that there must still be anxiety. Clearly something is wrong, something of a different kind, and perhaps on a different level from these. What can it be? There are not lacking those who locate the trouble in the particular reforms of our time, and who propose as correction a return to the "happier" conditions of the past century. It is possible that the centralization of power and initiative in Lambeth and Westminster is a mistaken policy, and that the Church is wrong to imitate or follow the trends of secular organization to-day: that argument indeed has considerable force in other contexts. But would the reversal of this policy be enough to cure all our present ills? Doubtfully. The malady is surely deeper and more widespread: and the diagnosis needs to be correspondingly deep and wide.

Lord Altrincham is already renowned for his uninhibited criticisms of social customs and institutions. His criticisms and proposed reforms are radical enough in the colloquial sense, even if they do not always go right to the root of the matter. He tells us in the foreword to his *Two Anglican Essays*[1] that when he was asked by the director of a well-known publishing house to write a book about the Church of England, he was more tempted by this suggestion than by any other, because he believes the Church to be the most important of our national institutions. His second essay, on F. D. Maurice, written in 1948, shows that he has long been a keen student of the Church of England, deeply concerned for its place and influence in the life of the nation. His first shows him to be a devoted member, much disturbed by the Church's diminishing influence and anxious to restore it. "There is a very immediate danger that the Church of England will lose the allegiance of all but a fragment of the English people. This would be a measureless catastrophe—for the Church and for England."

[1] Secker and Warburg, 10s. 6d.

We should ignore this warning at our peril. The danger *is* immediate—not from overt public hostility, not even from competition by other religious bodies, but because our civilization is in decline and the Church of England makes no obvious move to save it—appears, indeed, to be scarcely aware of it. Another writer of Lord Altrincham's generation, speaking of his contemporaries' awareness of this decay, describes them as "men in reaction against scientific materialism; men who would once have found their orientation in the Church", but who to-day find there no light upon their thinking, no understanding of their fears, no social embodiment of their aspirations.

Some of Lord Altrincham's strictures may be superficial and even silly, as when he couples John Donne with Billy Graham, condemns them both as preachers of the horrors of hell instead of the love of God, and then pillories those who read the Bible selectively. Or as when he demands the abolition of doctrinal tests, to permit that tolerance and adaptability upon which alone can rest (the Church of England's) claim to be a national church, because "there must be ample allowance for the diversity of taste, temperament and persuasion which should exist within a truly catholic Church". Other prophets of our declining civilization have perceived more keenly that its malaise is essentially one of intelligence—intellect unillumined by faith and so left unrooted and undirected—that the basic cause of our predicament is the general notion that our minds can never apprehend absolute truth, so that in consequence this does not effectively exist for us. Lord Altrincham's present study would have been strengthened by a prior study of, say, Maritain, Berdyaev, Kierkegaard—members of different religious and cultural traditions, but unanimous in their perception of the human predicament to-day, and of the way of salvation. On Lord Altrincham's own view we have no fixed standard of reference, still less any pattern of living upon which to model our life in whatever degree of approximation we can manage; we are driven to make the best of an insoluble conundrum by such natural intelligence as is left to us in an age when even minor conventions of behaviour have vanished, and there are no signposts anywhere . . . *terra deserta et inaquosa*. Life without any clear statements of truth to which our intelligence may assent—even when one statement is that truth is not *merely* propositional—is a game of croquet played with flamingoes. Any way of salvation must include the intelligence: to-day it must begin there. "Doctrinal tests" are therefore unavoidable, and with them some measure of exclusion.

For the Church, if she is to save the world, has like her Master and Lord to be *in* it, but not *of* it. She cannot save man, if she is only one natural institution among other natural institutions. The Church of England cannot save the men and women of England even from their cultural predicament if she is *only* a national church. She has to be first the Church of God, the Body of Christ, the instrument of continuing salvation through the Holy Spirit. She has to be, and to know that she is, supernatural in origin and being, if she is to penetrate the natural to its confines and to save it.

Lord Altrincham may reject the whole category of supernatural. Though he nowhere explicitly denies it, his argument has small place for it. Yet the idea of "supernatural" as the perfection of natural—as indeed the only truly natural, from which all sublunar phenomena and experiences are "sub-natural" declensions—is not strange or difficult: it is the only satisfactory meaning of "grace" or "salvation". If a nation is to be saved and to have its life ordered in as close approximation as possible to that ideal society which we call the Kingdom of God, its Church must both cover the totality of its life, informing and directing all its institutions and customs, and at the same time have the roots of its own life outside and beyond this world, in the sphere of the eternal verities, in the Kingdom and very being of the Triune Godhead itself. Lord Altrincham hints that he too recognizes this fact, when he concludes his essay by quoting T. S. Eliot's lines:

> . . . a people without history
> Is not redeemed from time, for history is a pattern
> Of timeless moments.

Mr Peter Kirk shows more awareness of this, as might be expected of the son of the late Bishop of Oxford. Yet his book, *One Army Strong*,[1] designed for much the same end as Lord Altrincham's, is in the end much less satisfying. He explains in his foreword that his original idea was "to gather together in a book the lives of some prominent members of the Anglican Communion . . . in order by examining them to get some idea of the reasons why people are Anglicans rather than members of any other Church". It seems that he was dissuaded by the reluctance of his chosen victims to sit for these pen portraits. Readers may regret that he did not himself cling more firmly to his own steadfast high intent: for in place of a descriptive account of why people of varying sympathies, interests and tastes find in the Church of England the convergence of these pursuits and the satisfaction of their ultimate needs, we have only Mr Kirk's own apologia—which turns out to be just the same old song at twilight that we've heard so often before. "The Church of England keeps the balance between freedom and authority better than any other church." "The appointment of bishops by the Crown is theologically bad, and open to abuse, but really works out remarkably well in the end." "The Church is seriously crippled by shortage of clergy; we must raise more money to increase stipends if we are to attract more men—or else we must fall back on the dangerous expedient of part-time priests" (*sic*). "Our services would be improved by simplification—lessons and prayers in modern English, fewer psalms, more hymns." "Churchmen, especially leaders, must be ready to offer an opinion on current affairs, but must avoid getting involved in them." Is this sort of chat really more suitable than Lord Altrincham's essays for production by an Anglican publishing house? Does it really justify the time and labour of a (presumably) busy Member of Parliament? It is sad indeed if the son of Kenneth Kirk turns out to be no more than a Beverley Nichols of the Church of

[1] Faith Press, 15s.

England, setting out to ask "Are they the same at home?" and then switching to a gentle promenade "Down the Garden Path".

Mr Peter Kirk indeed leads us, not always down the garden path, but sometimes up it, with serious mis-statements of fact. On pp. 98 f. he describes "the experiment carried out by the Roman Catholic Church in France immediately after the war". "The idea then was", he says, "that ordained priests should work as ordinary workmen during the week in factories where the Communists were particularly strong, and form a counterblast to them. This would have the dual advantage of saving money . . . and helping the propagation of the Gospel while fighting what the Church then regarded—and still does —as the chief enemy. The experiment was a dismal failure." This is sheer travesty. The "experiment" was *not* conceived as a counter-blast to Communism. The idea of priests-who-were-not-clergymen was first perceived in the trenches, when priests, mobilized like all other citizens of military age, found that not only were their relations with their fellows radically altered (and improved) by wearing the same uniform and sharing the same hazards, but that the ministry of the Gospel and the exposition of the Faith took on a new meaning and colour in this new field of experience, remote from all the trappings of "religion" and the distinctions of a separate social cadre.[1] This discovery was extended and confirmed by the priests who were in the forced labour camps in Germany.[2] The war ended, those who had known this experience resolved never to resume the soutane or to retire again behind the doors of the church or the presbytery: they accordingly sought and obtained the permission of the Archbishop of Paris (Cardinal Suhard) to continue their ministry along these novel lines. "The great scandal of the nineteenth century", Pope Pius XI had exclaimed, "was the loss of the working masses". True, large numbers had been converted instead by Marxist communism. But the Mission de Paris (which Cardinal Suhard formed for Godin, Perrin and their fellows) was not intended to be a crusade against Communism: it was not regarded primarily even as a means of "getting alongside the chaps", in order later to "get them to church". It was conceived and developed as a means of planting the Church in a new culture, and of developing not merely a new method of evangelism but even a new apprehension of the Faith. Priests of this Mission never for one moment thought of themselves as "part-time priests". They were more full-time priests than ever before, but exercising their priesthood in the stuff and idiom of the contemporary industrialized and massified world.

Nor was the experiment a dismal failure. It lasted over ten years, and was interrupted only by the intervention of Rome (and not of the Vatican, but of the Holy Office) at the instance of the French employers, who found that these new missionaries to the industrial masses were making them more conscious of their human dignity, more articulate in their claims for justice in terms of Christian (not

[1] Cp. Godin and Daniel: *France, Pays de Mission.*
[2] Perrin: *Priest Workman in Germany.*

Marxist) social doctrine. Of the total number of such missionaries, two-thirds were impelled by conscience to remain with their people, even without formal episcopal licence, rather than abandon those in whom a new and more saving Faith than Communism had been enkindled: it is hardly fair to describe them as "giving up their priesthood in disgust". The number of those who were "converted to Communism" was negligible: of those who were, almost every case was complicated by acute personal problems.

To misrepresent this important piece of Church history as Mr Kirk does is not merely to perpetuate false notions of what happened in France: it is seriously to mislead opinion of what might be done in England, at a time when similar proposals are being vigorously discussed. If discussion is limited, however, to devising expedients for supplementing a shortage of clergy, or "making closer contacts" between Church and People, it will be stultified. The fundamental questions to-day are these: Is England immunized against cultural decline or change, or is it not? If it is not, how far do these changes affect the place of the Christian Church in this country? In what sense and measure is England also a "pays de Mission", as well as France? More valuable than any apologia for things as they are, or than any huckstering of remedies and reforms, would be a serious systematic survey of relations between the Church and People to-day, such as Canon Wickham made of relations in Sheffield in the seventeenth, eighteenth and nineteenth centuries, and such as Prof. le Bras has promoted and directed in France over the past twenty to thirty years. Until such a survey is made on a wide scale, and facts established, everyone can hold his own opinions uncontraverted and peddle his own notions without effective challenge.

Without such challenge it does not seem possible to convince English churchpeople of the gravity (as some believe) of the issue, the novelty of the task. Inevitably they conceive this as an attempt to find new ways of bringing people to the practice of religion, as we have received it from our forefathers, since "religion" is for them by definition the appointed medium of communion with God. Nations like the French and German, who have suffered an almost total collapse of historic customs and institutions, are better able to discern how every religion is primarily the epiphenomenon of a culture, designed to hold that culture together and to perpetuate it through succeeding generations. Its animating principle may, and usually does, differ according to the prevalent philosophy or "faith" of the time: nothing provokes more stubborn resistance than a conflict between two religions, whether these represent two different geographical areas or whether their battleground be within one single area. To suggest that the truth in Christ Jesus can be known and stated outside the idiom of traditional religious practice is to go beyond the understanding of most English people to-day: to demand a new statement in a new idiom is often to provoke open hostility. Those who make these suggestions and demands feel driven to despair by the obtuseness of the others. But who is to say which is right, in default of clear statistical evidence?

This question may not yet be finally answerable. But Lord Altrincham and Mr Kirk are not alone in putting it. The contributors to the volume *Essays in Anglican Self-Criticism*, edited by David Paton,[1] make an impressive list, and an impressive indictment of the Church of England to-day—the more moving in that all but two contributors are active members of that church, and write in a spirit of deep involvement in it, of co-responsibility for it, and of penitence with it. William Nicholls in the first essay "On Living in the Twentieth Century" makes all the points which Lord Altrincham tries to make, and more: "The Church is always menaced by two opposite dangers —pietism, and worldliness at the ethical level. Unbelief, open or unfaced, will throw her members into one or the other. . . . Either they will cling on to past cultural embodiments of the faith, so successful that, for the more timid of a later day, they will be identified with faith itself: or they will lose sight of the one thing needful, and take so seriously their calling to be *in* the world that they will never cease to be *of* it." He sees the need for a "renewing transformation" of our minds, and so of our living—to include our rites and ceremonies, our customs and structures—but he sees also that the means to that renewing are primarily theological, and that the Church of England's failure to-day lies, not on the plane of organization nor of pastoral zeal, but *of theology as a critical science*. This failure is examined further by John Wren Lewis in an able essay on "Integrity in Apologetics" (which might be read with profit by Mr Kirk), and related by Anthony Hanson to the common worship of Anglicans in a masterly critique of the Book of Common Prayer. "Schoolmaster or Cement?" he asks: and by that question forces us to review our common attitudes to the Prayer Book, and to ask in turn "Is this a final and unalterable statement of revealed truth, which everyone must be brought to use as it stands? Or does this Book itself stand under judgment? Should it perhaps make way for alternative statements, not in substitution but in parallel?" If the Church of England is to regain the 90 per cent of the population now alien to her, and to articulate for them a meaningful profession of faith in God (and in Christ as Lord and Saviour), a less idolatrous and more flexible attitude towards the Prayer Book seems likely to be needed. Dr Hanson shows how the Church of South India has successfully adopted such an attitude. It was perhaps a mistake to introduce this comparison since it is still a provocative reference and has already enabled other reviewers to write off this volume as "only another apologia for South India". This is not true. The essays are mostly concerned with the Church *of England*, and have important things to say about it. Denys Munby's essay on "The Importance of Technical Competence" would command more respect if he did not erect so many Aunt Sallies for easy demolition and scrutinized his own axioms more critically. John Lawrence contributes a moving testimony to the faith of many Anglicans in their Church, in the last essay in this volume, "Anglicans and the Anglican Vocation". But the best contributions are by the "out-

[1] S.C.M. Press, 25s.

siders"—John Marsh, Principal of Mansfield College, Oxford, and T. F. Torrance, Professor of Christian Dogmatics at New College, Edinburgh—who write on "The Mission of Anglicanism". The former carefully defines this mission as deriving "not from the nature (of the Church of England) as a Church, but from a review of the reasons which induced (her) in the sixteenth century to emerge from a common and Roman catholicism as a separate national Church, distinct both from the catholicism it renounced and from the reformist zeal it could not absorb". The conclusions which both these contributors draw from this premise are as fascinating as they are far-reaching.

This volume is tonic—both as restorative of faith and hope, and as sounding a note which is normative of these virtues. It is to be urged upon all clergy, especially on all prelates: but everyone, clerk or layman, churchman or non-, will find comfort and enlightenment in it.

PATRICK MCLAUGHLIN.

Letter from New Zealand

THE Editor has asked me for a letter commenting on noticeable trends in theological opinion, significant controversies, and such matters as the relation between church and society, and attitudes to church unity. During the past year the healing mission of the Church, religious instruction in state primary schools, and certain practical and moral issues involved in the principle of racial equality, have been widely discussed by all Christian bodies in New Zealand, and are still at the present time live issues. Never before do I remember matters of such profound moral and theological implications arousing such general interest, and being so widely discussed both by the learned and by the not so learned. In what follows I indicate some points that have been raised.

From time to time the healing mission of the Church is brought abruptly before the notice of the world at large, often by the claims of a visitor stressing this aspect of the Church's work. This happened in New Zealand during the past year, as a result of the visit of Dr Christopher Woodard, the Harley Street specialist. Advice of Dr Woodard's visit arrived during the absence of the bishops at Lambeth; initial investigations showed that Dr Woodard came of a well-known church family, and that his healing mission had received at least some episcopal approval; arrangements were accordingly made for his tour throughout New Zealand. At the last minute the Archbishop of New Zealand intimated by cable that if Dr Woodard spoke or preached in any Anglican church it would be without his approval. In Dunedin it was felt that plans had gone so far that any cancellation of Dr Woodard's program would do much more harm than good, and in the absence of an explicit ban from the bishop, public meetings were held, conferences with the medical profession

and the clergy, and a service of healing in the cathedral. As had been rightly judged, there was an immense amount of public interest, and buildings were filled to capacity, but it also soon became clear that Dr Woodard was a controversial figure. On the one hand he stood for the belief of the Church that there are divine powers available to us for healing, but on the other his own views about the causes and cures of illness were startling and quite unacceptable. When challenged, Dr Woodard defended his assertions as essential if people were to be aroused out of their lethargy and made to think! As he went north he was faced by the explicit ban of diocesan bishops upon his use of churches and halls for lectures and healing services, and the unfortunate situation arose of a son of the Church professedly teaching the faith of the Church, being banned from the use of its buildings and having recourse to those of other Christian bodies. Inevitably the controversy became hotter, nor was the issue made clearer by the absence of any reasoned statement for the episcopal ban. There are still many who are of the opinion that the Church of the province in her official attitude wantonly obstructed a man of God whose declared aim was to arouse the Church to a consciousness of her healing mission. There have been many quick to assert that the Church is exercising its healing ministry quietly but effectively in many parishes up and down the land by prayer, by the laying on of hands, and by Holy Unction. But, as has been pointed out in a church paper, although this ministry is not entirely ignored, it is so submerged that many are unaware of it.

It is apparent that, in New Zealand at any rate, very little clear teaching has as yet been given concerning the healing ministry of the Church, and the time seems ripe to give it further theological consideration. Dr Woodard gave the impression that he believed that sickness is always the result of sin, and that if we have sufficient faith healing must follow. The Dunedin Presbytery issued a statement after the doctor's departure which might well be the basis for theological discussion. The presbytery decided that its churches should not be available for public healing services, and questioned whether it is ever justifiable to hold such services, as these are liable to create false expectations and eventual disappointment. Many others would be of the opinion that such services should not be held at a moment's notice as occurred in Dunedin, and that if they are held it should be only after much prayer and the careful preparation of all concerned. The Presbyterian statement continues:

> Since nothing is impossible for God, it is natural and right that we should pray to him for his help and healing, even when no physical cure can be humanly expected. Such prayer, however, if it is the prayer of faith, is always grounded in the certainty that, whatever the outcome, it will be good; and in the clear knowledge that, though God may grant a miracle, it is not the normal way of his working.
>
> If, therefore, there is no physical cure, faith gives courage in which pain and frustration can be bravely borne and overcome. If the illness issues in death, the sick can face even that in the confidence that nothing can separate us from God.
>
> It is not true that healing inevitably follows faith in God. Neither is it true that sickness is always due to sin.

> The notion that unexplained or so-called miraculous cures are more glorifying to God than the work of everyday medicine is mistaken. The power and goodness of God in healing disease are mainly to be seen to-day in the work of regular medicine and surgery.

Now the matter has gone a stage further as a result of Dr Woodard's declared intention of visiting New Zealand again in the spring, and correspondence has been published between the Archbishop of New Zealand and the doctor. In a letter dated 13 December 1958, Archbishop Owen wrote: "You must be informed before your plans are made, that neither the Anglican, Presbyterian nor Methodist Church desire another visit from you. Should you decide to come, all clergy of the Church of England will receive this instruction: They may not invite Dr Woodard to preach in their churches or parish halls. Any sick person who desires the ministration of Dr Woodard in his home may invite him, together with the sick person's personal friends."

Dr Woodard in his reply said: "I haven't yet been able to see clearly whether I should take your advice. I am seeking to leave my decision wholly to the guidance of the Holy Spirit. I shall not withdraw my plans to return through any fear or hesitancy."

All this, and much more, has been widely published throughout New Zealand. The official opposition appears to concentrate on faith healing services, because such services are apt to create false expectations and eventual disappointment. Considerable emphasis is placed on the co-operation of clergy and doctors, and fear is expressed lest "extreme claims or unwise statements should be allowed to hinder this growing co-operation".

Personally, I continue to be astonished to find, in ordinary pastoral visiting, how very much alive the subject is in the minds of many parishioners; how strong is the conviction that the Church's healing ministry is being neglected to the impoverishment of the Gospel, and how generally the official attitude and official explanations are brushed aside as hardly worthy of consideration.

It is easy to realize the difficulties of the bishops, but an important attitude in our church life does seem to be illuminated. People are not prepared to be directed in either their faith or practice, unless that direction is supported by clear reasoning, which comes home to them in terms which they can understand. The word of authority, however impressive, does not carry conviction in New Zealand to-day, unless it is backed up by a reasoned exposition from all the known facts which bear upon the issue in question. Christian people are conscious of the healing ministry of the Church, and are seeking direct and simple teaching based on the profoundest theological thought and spiritual experience of the Church.

The vexed subject of religion in state schools has been constantly before the public mind during the last year. The Education Act explicitly declares that primary education in state schools shall be secular, but because the weekly period allowed for instruction is exceeded by half an hour in the actual time-table of the schools, it has been generally agreed by school committees to consider that the

school day begins half an hour later on one day a week, and allow clergy and others to give religious instruction on the basis of an agreed syllabus during the half-hour. This is known as the Nelson System, but its strict legality has been questioned though never brought to the courts. The Council for Christian Education, in which are represented all the larger Christian bodies with the exception of the Roman Catholic Church, is now seeking to arrive at an agreed policy which it might submit to a possible Royal Commission.

There has been periodic criticism from members of the Church of England on the ground that such teaching is inevitably a creedless and watered-down version of Christianity. But the experience of those who have actually used the material produced by the Council for Christian Education is that it is generally satisfactory. The doctrinal basis is identical with that which has been adopted in Great Britain, and which underlies the English Agreed Syllabuses, and is a necessary and valuable foundation for the worship of church and Sunday school. As the Rev. W. P. B. Gamlen, a priest of the Church of this Province, and General Secretary to the New Zealand Council for Christian Education, has pointed out, most children in New Zealand attend state and not church schools, and many of these attend neither church nor Sunday school, but the Church is not relieved of its responsibility to teach them. Sunday should be primarily a day of worship for the whole family, but only too often in our efforts to teach the faith, Sunday school is divorced from the worship of the parish, and becomes for many a substitute for it. This would appear to be even more true in the case of some other Christian bodies than it is in the Church of England.

"The Catholic tradition", writes Mr Gamlen, "emphasizes the parish as the unit of pastoral responsibility. The vicar has, in principle, spiritual responsibility for all who are resident in his territory. He does not, or should not, say 'So-and-so is not an Anglican, therefore he is no responsibility of mine.' In practice, of course, the active members of other Churches are left to their own ministers, and the nominal members will be referred to them, unless a person takes the initiative in joining the Church of England. But even with this qualification, the vicar's pastoral responsibility extends to the community and its institutions. The Church is the 'cement of society', and not a conventicle of the elect.

"Among the institutions in the community worthy of Christian support the state school ranks high. It draws into a unity, as does no other institution, different social and religious sections of the community. The primary task of the Church in the state school is to make it, as far as possible, a Christian community. Under the present legislation, which excludes religious instruction from the school curriculum, this means working under the Nelson System in co-operation with the representatives of other Churches."

The Council, in informal talks with representatives of the Roman Catholic Church, finds that "it is almost certain that separate instruction will be required for these children. This is not because of any fear of heresy, but because of the Roman Catholic belief that

children should be taught only by members of their own Church, and because they believe religious teaching should be in the context of the general life and work of the Church."

As a result of "talks" in Wellington last year, it is clear that any attempt to remove the "secular" clause in the Education Act would meet with bitter opposition. But the Council sees two other possible ways in which the Act might be amended. (1) "By retaining the secular clause and making provision for 'released time' for religious instruction during the school day, a system common in the United States. This would retain support of bodies opposing removal of the secular clause. (2) A definition of the word 'secular' similar to that in New South Wales, where secular teaching includes general religious teaching as distinct from dogmatic or controversial theology."

The Council is at present negotiating for greater freedom to give religious instruction and for legal recognition. It is suggested that instruction should be on the basis of an agreed syllabus, and should be given by teachers accredited by the Council and the particular school committee. It should be on a basis of normal class organization, and not on a basis of denominational affiliation. At least half an hour's instruction weekly should be allowed at any time during the school day, with permission for classes to receive instruction at different times.

It is now eighteen months since "colour bar" became, perhaps for the first time, a really live question for all New Zealanders, and particularly for practising Christians. The proposed tour of South Africa by the All Black football team in 1960, raises the question whether New Zealand should submit to an agreement with South Africa whereby the touring teams of both countries should be selected on the basis of Europeans only.

New Zealanders in general are very sensitive to any suggestion that race discrimination is to be found between Pakeha and Maori, and we are perhaps more than usually sensitive to this issue at the moment, because of a number of instances of blatant discrimination which have been much publicized.

The chief criticism made by spokesmen of various Christian bodies is that race discrimination is in itself immoral, and that to exclude Maoris from a New Zealand team is as clear a case of race discrimination as could be found. No satisfactory reply has yet been given, though some attempts have been made. It has been suggested that the intention of the Rugby Union was to show toleration to the well-known views of South Africans, and to co-operate with them in friendly rivalry without raising questions of politics or race. To exclude Maoris from their team would make such co-operation possible and in no way slighted the Maori race. The fact remains that many New Zealanders of both races believe that, viewed in the light of the present tense world situation, to leave Maoris out of a New Zealand team is to discriminate against them and is morally wrong. It is likely that the hyper-sensitive coloured races in other parts of the world would regard it even more readily as race or colour discrimination.

Then there have been many who have said openly that if it is

impossible to take Maoris to South Africa, because of the social conditions in that land, the New Zealand Rugby Union should at once cancel the tour. "Why", it has been asked, "does the Rugby Union prefer to adopt apartheid as a temporary measure, instead of declining an invitation which was not felt to ensure courtesy and security for all players?" The many letters, articles and discussions on this issue make it clear that principle is involved. "Is the South African tour more important than the principle of racial equality?" Very many people seem unable frankly to face this issue.

In defence of the Rugby Union's attitude, an editorial stated: "The reason for excluding Maoris is quite simply consideration for the Maoris." But, as the Rev. D. W. Storkey pointed out, "It is precisely because we realize the humiliations to which they might be exposed in South Africa, that many of us are not only against excluding them, but against sending any team at all. By sending an all white All Black team we do not spare them humiliation, we tell South Africa that we believe New Zealand can be represented by a section of its people."

HAROLD HARDING.

The Importance of the University Anglican Society

THE growth of denominational societies in the modern universities is a tendency which has been received with mixed feelings in different quarters. I am convinced that it is not a retrograde step, or something simply to be tolerated because it cannot be stopped, but rather it is an essential part of the historic ecumenical movement under God. *What the Student Christian Movement has done for the world church the Anglican Society is now called to do for the Anglican communion.*

It is clear that the chaplain of an Anglican society must be concerned for all Anglican students, some of whom will be in the Student Christian Movement, some in the Inter-Varsity Fellowship, and most perhaps in neither. The S.C.M. requires that its members bring with them the riches of their denominational heritage, and in this connexion it is well known that Anglicans find it harder to agree about what they stand for than do members of other denominations. The I.V.F. represents a cross-section of Evangelicals: Anglicans, Baptists, Plymouth Brethren, etc., and Anglicans have to learn that the faith of the Church of England is more than this. The fact that the chaplain must be responsible for all means that he is more aware of the stumbling-block of the division between the S.C.M. and the I.V.F. than are those organizations themselves. Indeed, my contention is that the stumbling-block to the work of the Church in the university at the present time, far from being the growth of the denominational societies, is, in fact, the division between the S.C.M. and the I.V.F.

To be a Church of England Society must mean to be comprehensive in membership. This provides an unparalleled opportunity and

responsibility. Where else is it possible to bring together men and women from every kind of churchmanship who are destined similarly to influence the church of the future? In the university there is the opportunity to learn what it means to be a member of the Church of England in a way which is almost unknown in the parish church. The very fact of the comprehensiveness of our membership compels us to discover the theology of comprehensiveness. *What the S.C.M. did for the world church in bringing together the riches of denominations and confessions, the Anglican Society must do for the Anglican communion in bringing together the riches of its own diverse traditions.*

In this we are simply taking seriously the insight expressed so clearly and powerfully by Bishop Wand at Minneapolis in 1954, and summarized in the Conference's declaration "truly to be an Anglican is to combine within oneself both Catholic and Protestant traditions in a dynamic relationship". This surely involves a new and creative approach to the historic divisions which characterize the church today, when it is considered at the parochial level, at the theological college level, and to some extent in some cases at the diocesan level. Anglicans, instead of talking their own language into their own corners of the room, are facing across the room and conversing with their fellow-Anglicans who are also trying to talk across the room from the opposite corner. Here we discover the dangers of bigotry and indifference, and the difficulty (especially so at the student age) of combining conviction with tolerance.

In worship we owe much to the "Parish and People" movement. The weekly Parish Communion sung to the music of John Merbecke, as its meaning comes to be understood alike by "evangelical" and "catholic", offers a place of reconciliation in the central act of worship. Only time will show what further discoveries may be made in the enrichment of our common worship by the divergent streams which are coming into it.

Even more fundamentally we are involved in a rediscovery of doctrine. The idea of the "Via Media" acquires a fresh importance. If it is true that the dividing line of the universal church goes through the centre of the Church of England our role in the ecumenical movement is, indeed, out of all proportion to our numbers. The church historian is familiar enough with the significance of the catholic, the evangelical, and the broad church streams within the Church of England. We are finding that we have to take these matters seriously in order to understand one another, and to become aware of the greatness of our church. Some perhaps discover the Church of England for the first time. We are helped by our approaches to those outside the Church of England. Such things as film strips on Roman Catholicism and Free Churches, or contacts with Methodists and Orthodox clergy help us, by looking both ways, to understand ourselves better.

All of this may be described as an adventure of faith. If we do not always know where we are going, we are sure that this road, with its difficulties and tensions, is the right road. Perhaps there may be

granted to us a rare vision of the profundity of Christian truth. One will speak of the "Sola Fide", and the other of the objective nature of the sacraments, one of the church of the saved, and the other of the ordered church, one of the Bible, and the other of the church's tradition. How much we may gain by sharing these apprehensions of truth gained in separateness! But are they not all gropings after the profundity of God's revelation? May we not, as Bishop Wand suggests, trace our divergencies back to the fact that God is both transcendent and immanent, and that even St Paul himself is both Catholic and Evangelical. So for us it is not a case of "either—or" but of "both—and", and this discovery makes us better Anglicans, proud of our church, and more aware of its greatness.

Great issues are here raised. I have hinted at the theological implications. We may also be asked to produce a philosophy of comprehensiveness. This also would be of major importance for the church, and for the ecumenical movement. With us, experiment based on faith leads to discovery. As yet we have gone only a little way, and we do not know what discoveries may lie in the future. I will only offer one suggestion for deeper consideration. For Aristotle moral virtue is a "settled condition of soul which wills the mean *relatively to ourselves* . . . in respect of its essence . . . it is the observance of the mean, in point of excellence and rightness it is an *extreme*". The truth of Christian doctrine is not to be reached by a watering-down process, but by a confrontation of vital disagreements. In this respect the mean is in point of excellence and rightness the extreme. At the same time the individual apprehension of this truth must be relative to ourselves. Can we perhaps think of it as a line rather than a point, and a line which among other things expresses the variant psychological needs of mankind? These needs vary, not only between individuals, but also at different periods in the development of any one individual. Here I am suggesting to those who are concerned with the non-theological obstacles to reunion that theologians of doctrine must pay heed to the psycho-analytic study of man.

K. R. J. Cripps.

The Great Pavement at Aquileia

A visit to Aquileia has given me the thrill of making a major archaeological discovery without any of the sweat and toil of actual digging! The pavement is lying beautifully displayed in all its glory within the eleventh-century basilica, a church which would be well worth going some distance to see in its own right—but no one seems to know of it. Even an Italian agency, which was approached for photographs to supplement my own for a broadcast, could find only a pre-1909 view of the interior, and travel agencies seem astonished when approached about ways and means of getting there. It is astonishing enough that the fourth most important city in the Roman Empire before it was destroyed by Attila in 452 should not have been

excavated until the twentieth century, so that the 1906 Baedeker can say "Of Roman Aquileia all that has been discovered is the remains of one street and the N.W. angle of the town walls". Whatever we can hold against the Mussolini regime, it at least began to make good that deficiency, and many treasures, including a remarkable collection of glass and amber for which the city was famous, are now excellently displayed in a modern museum.

It was a small illustration in an American book written by a German that took me there, and I should not have been disappointed to find a remnant of pavement no larger than a hearth rug in a pit in the floor. To my astonishment the almost intact great pavement measures more than 40 yards by 20, and in my judgment is of the greatest interest from many points of view, not least the artistic and liturgical. Why is it so little known? Can it really be that, directly or at one or more removes, we all rely so much upon the great French "Dictionnaire . . ." and that the volume dealing with A appeared before 1909?[1] The pavement in the basilica is by no means the only one that remains. Amongst the great richness of domestic pavements that have been excavated, two rooms in private houses have been identified as Christian oratories, one of them having a small version of the fishing theme that is so striking in the great church; whilst in a crypt leading from the present church one is shown pavements and foundations from which can be traced the program of church building from before the Peace of the Church until the A.D. 320 church was finally completed with additions. In the centre of the site there are traces of a domestic house which was the centre for worship before the Church could come into the open. About 300 (before the Edict of Milan, we notice) a building was put up to the left of this house, both a smaller and simpler edition of the church now lying under the basilica. The erection of a campanile in the eleventh century destroyed about half of the pavements of this church, but sufficient remains to show the plan. The mosaics are interesting, but not specifically Christian, and at Aquileia can be dismissed as the sort of floor that might be found in any domestic building. It is worth noting, though, that amongst the animals and birds which, with floral designs, are the subjects used, there are a most sprightly donkey and goat; there was nothing puritanical or dour about the Christianity of this period. This building is generally spoken of as a church, but it might have been designed for agapes rather than the Eucharist. There is no trace of its being used as a martyrium, such as Dyggve has discovered as a reason for twin churches in Salona.

Twenty years later, between 314 and 320, a larger building was put up on the other side of the original house. It is the pavement of this building, which is undoubtedly the Eucharistic hall, that was

[1] Since this was written the Nelson's *Atlas of the Early Christian World* has made a number of pictures of the pavement far more accessible. The choice of detail to be illustrated, however, seems to have been dictated by the photographs available, rather than a more scholarly basis of choice. References are made to these pictures where appropriate.

discovered about three feet below the floor of the eleventh-century basilica in 1909.[1] As Aquileia is now only a small village, and the basilica huge, the north aisle is kept for worship, and in the whole of the central and south aisles the ancient pavement is exposed like an undulating carpet, predominantly yellow-orange and brown in colour, for the pavement has sunk in what were once the centre of the rooms of the earlier buildings, whilst the walls stand up as ridges. The pavement has been destroyed where the foundations for the pillars of the present church were dug in the eleventh century, and where the font stood, but as a whole one can say that it is impressively intact.

The building was a rectangle, with three pillars on either side of the central aisle. Except in the easternmost bay there are bands of decoration joining the pillars, and going from them to the outer walls. Assuming that these bands ran below the main beams, the superstructure of the building probably had a nave and transepts arranged like a Tau cross, with lean-to rooves over side aisles to complete the rectangle. There was no west door to the building, and the entrance was from the north side about half-way along the side, where a corridor or peristyle ran between the two buildings. There is no trace of an apse, nor was there any alteration in the floor level throughout the building. The significance of this seems to be that at Aquileia there was developed an architecture for a large church building based upon the domestic style, and owing little to the arrangements of the secular basilica.

The bands of decoration associated with the pillars divide the floor into nine rectangles, each of which is differently decorated, with a larger tenth rectangle stretching right across the east end of the church. From the iconography of this eastern bay we can assume that it was the presbytery. It is interesting to note that the presbytery was at this end, for the orientation of churches would have been a new-fangled innovation from Syria when this church was built, and a hundred years later was still being resisted at Rome as a pagan innovation. As this church is purely Roman in its iconography, the subjects and treatment being identical with those in the catacombs, it seems reasonable to claim that the church was not consciously orientated at all, for the relation of the building to the city wall at the back, the Imperial Palace on one side, and the street in front made this the obvious way for the site to be developed.

In the centre of the presbytery, or nearly so, for nothing is quite straight in this building, is an inscription to Theodore, the bishop who was responsible for the building, so that this dates the structure.[2] Apart from the intrinsic interest of the inscription, which is in a circle about a yard across and not quite straight on the axis, the inscription has been damaged at four corners. This shows that when the pavement was first laid there was no fixed furniture and an unfixed Holy Table was used for the Eucharist (probably like the wooden one shown in the Three Angels mosaic in St Vitale at

[1] Nelson, illustration 143.

[2] Ibid., illustration 140.

Ravenna),[1] but that before the building was destroyed a stone altar was fixed (like the one in the "acceptable offering" mosaic in St Vitale).[2] There are also four damaged patches in the centre of the easternmost central small rectangle of the pavement,[3] one of which damages the wine part of the "angel of offering" picture. The most reasonable suggestion of what this damage was caused by is that it was the base of a stone beam or pulpit.

The big picture that stretches right across the floor of the easternmost bay is a sea scene, very appropriate for teaching "ye must be fishers of men" to a community on the sea coast where, no doubt, fish formed an important part of the diet. The fish are being caught by every conceivable method, and one would think that from this angle alone the mosaic would provide an interesting historical study. One boat is pulling in a trawl net;[4] from another a trained bird (? cormorant) is being controlled from a line; in a third a fisherman is sorting fish into a basket,[5] rather like a waste-paper basket, of the kind always associated in early Christian art with the Eucharistic offertory. However, the boats are manned by both men and angels. One can tell which are angels because they are all stark naked with two little wings sprouting from their shoulder blades—they are not the impressive Syrian angels that were later to become the conventional way of representing the undepictable messengers of God, but Roman cupids, who were to return later into Christian art as putti. There is a delightful detail of a young angel playing a fish with his rod and line,[6] and a more grown-up one sitting on a pier dangling his line from a rod and showing the same patience as this breed of fishermen do to-day. On the other hand the humans are all wearing ankle-length tunics decorated with clavi which run from the shoulders to a decoration at the waist or the full length of the garment.[7] To us this suggests vestments, and we are probably correct in saying that these men are meant to represent officials of the church, but at this period the clothes that were later to become the vestments were still the normal dress of a gentleman. In the idiom of Stanley Spencer, these pictures would be the equivalent of a man dressed in a black coat and pinstripe trousers hauling in a net amongst modern fishermen—or men wearing clerical collars. An appropriate Bible story has also been worked in. To the left of the presbytery inscription there is a boat from which a sailor—they are all humans in this boat—is feeding Jonah head first straight into the jaws of a monster of the deep, a sort of sea serpent with a horse-like head. Meanwhile, in the front of the boat, another tunic-clad man has his hands raised in prayer; he is, in fact, a link with the "Orants" pictured in the catacombs and elsewhere. The story is continued on the right-hand side of the pavement with Jonah being vomited on to the dry ground by the same beast, and lying under a booth with a number of gourds

[1] Nelson, illustration 447.
[2] Ibid., illustration 446.
[3] Ibid., illustration 422.
[4] Ibid., illustration 140.
[5] Ibid., illustration 139.
[6] Ibid., illustration 139.
[7] Ibid., illustration 140.

hanging down over him. Quite incidentally, the artist's difficulty in showing these dry land scenes in the middle of the sea makes Jonah under his gourd look rather as though he is enjoying a sunbathe on a raft at the lido![1] The real interest of these scenes is twofold. First, the theological implication of the choice of this type of the Resurrection suggests that this is the place where the Eucharist is celebrated; and, secondly, the iconographic link with the second-century version of the same three scenes in the catacomb of Callistus at Rome, which was itself the putting to a Christian use of a convention of depicting classical myth. The "great fish" is identical in the two versions and many details are the same. For Aquileia, however, the boat is changed to a local type with a high-pointed prow and stern[2]—like the small boats of the district to this day, of which the gondola is an elegant form.

Half-way down the church on the south side in another picture which is a link with classical Roman art adapted for Christian purposes, for the Good Shepherd is the idealized and beardless Apollo figure, and is actually still carrying his pan pipes.[3]

The central rectangle at the east of the smaller group, the one immediately in front of the presbytery, is divided into a number of small octagons by ingenious plaited designs. There were twenty of these octagons originally, with a larger square in the centre. Only thirteen remain after the damage in the eleventh century by the construction of a pillar, and the base of the bema. Six of these are filled with pictures of birds perched on twigs. The other seven are unique pictures showing how the offertory of the Eucharist was performed here in the early fourth century. There are two showing men wearing knee-length tunics over trousers or cloth hose with sandals[4]—they are obviously ordinary working men in their best clothes, not gentry. Probably they are sailors wearing a variant of the clothes we associate with the Phoenicians, but as they are in church they do not wear their distinctive hats. These men are placing small bun-like loaves of bread into the "waste-paper baskets" we have already identified as offertory baskets. There are also three women, all of them wearing ankle-length tunics decorated with clavi and with girdles. One of these women is carrying bunches of grapes, another is releasing a dove, and the third has a flower in her right hand. With her left she is placing something on an offertory table, which looks something like a tall urn. Repairs to the mosaic make it only a conjecture that she is adding to a bunch of flowers, but we know from Hippolytus what flowers were thought worthy of being brought to church to be blessed. The last two octagons remaining show officials, probably subdeacons, carrying the offertory baskets away, to the altar no doubt. One is carrying his at shoulder level on his left arm, whilst he holds in his right a wand of office. The other seems to have a pole over his left shoulder with a basket balanced at the far end. The mosaic again shows some signs of having been repaired, and it may

[1] Nelson, illustration 579.
[2] Ibid., illustrations 139 and 140.
[3] Ibid., illustration 515.
[4] Ibid., illustration 422.

be that this was a sort of yoke for carrying more than one basket at a time, and that originally there was a balancing one in front. These officials are wearing ankle-length tunics with clavi and a girdle. The sleeves are not as tight as the women's, and they are probably tunics of the type in fashion before the dalmatic came in. These would be worn over an under tunic—the alb of the vestments—but this is not evident. What I have interpreted as staffs of office seem to be rather like staves, one has a split top and the other a duck's head. In one case round, and in the other square, objects are placed along the stick.

In the central square panel of this section is an angel;[1] not the cupid type this time, but a Victory, a pre-Christian importation of the Syrian type of angel to Imperial Rome and borrowed from there by the Christians. He is clothed in a sleeveless full tunic over an inner one with tight sleeves, and he has larger wings than the cupids. He is holding a laurel wreath in one hand and a palm branch in the other, teaching that our offering is not only one of bread and wine, but we give our lives through them. On the floor at his side there are breads in an offertory basket on a base, but only the base of the balancing one remains, and the rest is destroyed by the bema construction. The one exasperating thing about the present condition of this pavement is that every place where one would expect the offering of wine, balancing something showing the offering of bread, has been destroyed. Remembering the ". . . per manus sancti angeli tui in sublime altare tuum . . ." of the Roman Canon, it is likely that this square was the original place of the Eucharistic table, and that it was later, when permanent stone furniture was introduced, that the altar was placed where the bishop's chair had originally stood, and a bema was placed where the altar table had been placed.

The ceremonial with the bread shown in the pavement is interesting because it is different from the custom at Rome, where the clergy went round to collect the offerings of the worshippers in linen bags. It also differs from the processions implied by the Ravenna mosaics. The practice at Aquileia seems to have been nearer to that which is still normal in the Orthodox Church, where people make their offering of bread as they enter, and it is carried to the chapel of the prothesis by the deacon of his assistants. Of course the pavement pictures do not show where the baskets stood, nor at what stage in the service the people made their offering, but it seems reasonable to conjecture that the people made their offering as they entered, and that at the offertory the deacons, or more probably their assistants, carried them to the altar.

As art the pavement is interesting as an example of pure Roman iconography, with little influence from Byzantium or anywhere else in the East. Roman art is extremely down to earth and literal. Part of the charm of these pictures is the way that the artist deals with angels and other phenomena outside the representational style of his art. But it comes into its own with the rondels portraying the local

[1] Nelson, illustration 422.

men and women who gave the pavement.[1] There are seven of these portraits in the section west of that showing the offertory and five in another section. They are real portraits without formalization or idealization, but full of character. Even more successful are the birds, fishes and animals which fill every space not otherwise used. These show acute observation and accomplished technique, whilst some of the little vignettes, such as one showing herons catching eels in the marshes, show a delicacy that is unexpected. But all this could be paralleled in the secular pavements. What is unique at Aquileia is the insight it gives us into the worship of a purely Roman provincial centre before the Eastern influences which were to be so strong in this area had affected its life, and particularly that one can reconstruct, by inference from the pavement, a large church building based upon domestic architecture and not derived from the secular public buildings of the time.

BASIL MINCHIN.

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CORRESPONDENCE

THE CASE OF ASSISTANT CURATES

To the Editor of THEOLOGY.

DEAR SIR,

It is particularly valuable that the Bishop of Kingston has written about this in that, as he points out, assistant curates "never attempt to arouse public opinion" and "will not say it for themselves". We pass fairly quickly out of the conditions and all too easily forget not only the financial difficulties but also the many other worries which may arise and which have to be faced without the experience that only years can bring. The incumbent is not always the

[1] Nelson, illustration 143. No. 144 also gives a detail of this type, but it is not a portrait.

person to whom he can turn, and the bishop will often appear to bring to bear, as he often must, his prior concern for the incumbent and parish in considering the problems of the assistant curate. There is also the fear that in bringing problems to official notice he may set himself in a wrong light with authority. Is there not a case for setting up an independent body of advisers on a wider basis than the diocese who could be available to help a man to sort out his problems and who, becoming aware of problems in general, could take them up with authority? The chaplains who guide post-ordination training can help, but their work is rather different and they cannot within their function also bring to bear the specific concern which is needed. Later, with the wisdom of serpents, one realizes that the kind of advice which could have been given, but which one often does not know where to find, would have helped one to avoid many mistakes when in the full flush of the simplicity of doves.

St Stephen's Vicarage,
College Road,
Dulwich, S.E.21.

Yours faithfully,
Harold Little.

To the Editor of Theology.

Dear Sir,

There are some questions to which I would like to know the Bishop of Kingston's answers. First, some of the assistant curates who get married in the early months of their ministry and are later "haunted by fears of insolvency", do so knowing quite well what their incomes will be, and after being warned by their bishops and others of the advisability of delaying marriage until the end of their first two years in the ministry which have something in the nature of an apprenticeship. In such cases does the bishop really think the "parish" is to blame if hardship arises? In some cases a high standard of living, including a small car, is thought of as something to which assistant curates are entitled almost from the start. Ordinands still at college are known to run cars.

Secondly, in fairness and to avoid comparisons, would the bishop agree that a uniform standard of stipend throughout the country—with "weighting" for known expensive areas—is much to be preferred to the present differing scales with grants, allowances, Whitsun collections and the like. Surely this is one of the things upon which diocesan bishops in consultation with the Church Commissioners could agree.

Finally, the bishop thinks that the incumbents' £700 a year with a free (but often expensive) house reduces to small proportions the hardship hitherto felt. It depends upon what is meant by hardship, of course. The standard is apparently different for suffragan bishops, who get more than twice that amount with a generous house allowance. How does the bishop commend this?

Haydock Vicarage,
St Helens.

Yours faithfully,
Spencer W. Wilson.

"AD EPISCOPUM"

To the Editor of THEOLOGY.

DEAR SIR,

Unlike the Rev. F. A. Simpson, I hope that the attitude of the new Bishop of Southwark towards the parson's freehold is as progressive as his reported comment on episcopal gaiters. Both are anachronisms, but, while gaiters have a not unpleasant touch of the whimsical about them, the freehold raises less pleasing implications.

Recently renewed attempts have been made to defend this dubious privilege. For instance, in his book, *The Church of England: its Members and its Business,* the Archdeacon of Hastings declares that the incumbent must retain his freehold in order "to preach Christian truth" and to "be a champion of righteousness, moral and social". This is special pleading of the worst kind. The system does not exist in other parts of the Anglican Communion, yet it has never been suggested that the lack of it prevented Trevor Huddleston from denouncing the moral and social unrighteousness of apartheid. Nor does Dr Donald Soper seem to think a similar privilege in the Methodist Church an essential condition precedent to the effective preaching of Christian pacifism.

Why in the Church of England alone should ecclesiastical freedom be assumed to depend on ecclesiastical ownership? It is against this sort of obscurantism that I hope the bishop will have the courage to protest.

As Mr Simpson said, this courage will be needed, and there are other spheres of the Church's life where I hope it will be applied. It needs courage, for example, to question the validity of the parochial system, but I hope that the new bishop, instead of joining his brethren in the constant worship of this golden calf of Anglicanism, will continually demonstrate its growing irrelevance to the needs of our industrialized society. I hope also that he will not join in the parrot-cry for more ordinands, but concentrate on the more efficient deployment of existing clergy and attempt to tackle the thorny problem of redundant churches. In short, I hope that Mervyn Stockwood, with his great gifts and progressive outlook, will shock and shame a Church which for far too long has had its face resolutely turned towards the past.

Yours sincerely,

13 HOLDEN ROAD,
REEDLEY,
BURNLEY, LANCS.

RICHARD FEILDEN.

To the Editor of THEOLOGY.

DEAR SIR,

Are there really only two universities which the Church of England recognizes? This would seem to be one early nineteenth-century feature of much mid-twentieth-century church life. Surely it is time this appalling *hubris* were ended. The Rev. F. A. Simpson, in his consecration sermon, speaks of ". . . my five years at one university and nearly fifty at the other. . . ." One only hopes the Bishop of Southwark has a wider vision. Experience of both types of "univer-

sity" suggests that the chief merits of "Oxbridge" are historic beauty and priority of selection. Large numbers of promising young men are being trained at "Redbrick" and excellent theological faculties have grown up there, for both of which I hope the Church of England has a place. A recent series of articles in *The Manchester Guardian* showed statistically the hold which the "establishment", i.e. right family, school, university, etc., has on English public life. Is this not one place in which the Church can lead the way? If so, it will have to rid itself of the antiquated snobbery of Mr Simpson's expression.

Kirkdale Vicarage,
Nawton,
York.

Yours faithfully,
Arthur Penn.

THE TEACHING OF CHRISTIAN DOCTRINE

To the Editor of Theology.

Dear Sir,

As a former pupil of Kenneth Woolcombe I was especially interested in his remarks about theological teaching in the July issue. I therefore join his symphony as a second fiddle on the same theme with some variations.

Society at large puts certain questions and problems to certain academic disciplines. Industry presents them to scientists, sick people present them to doctors of medicine, and inter-planetary travel enthusiasts present them to astronomers. Chemists, physicists, or biologists are not prone to ask themselves "What is chemistry? "What is physics?" or "What is biology?" Other non-scientific academic disciplines seem to be fairly easily definable, like the study of languages, a national literature, ancient history . . . but history, "ay, there's the rub". The historian starts asking himself where history starts and ends and the geographer takes up the chorus. The arts faculties are always asking themselves what they are doing. They have no very clear connexion with society at large. Someone uneducated in arts subjects will ask the point of studying them, whereas he will not ask why, say, engineering is studied. It is not easy to answer such a questioner. The sick man and the doctor, the neurotic and the psychiatrist, may share the same problems, but the problems of arts faculties seem to be the problems of arts faculties full stop. They ask and answer their own questions. Philosophers are in the centre of the circle, for the first and last problem that they have is, "What is philosophy?" As the questions that they ask are so specialized and the products so intangible they have not only to convince society at large, but also themselves, that they are doing something useful—whatever is meant by "useful".

Christian priest-theologians are not in this position, although their work is not primarily connected to the needs of society at large. This is not to say that the Church is not concerned with these needs and that her scholars are occupied merely with her internal affairs. The Christian priest-theologian's task is to answer the questions raised in the congregations of the faithful, the questions of the Christian who meets the Christian community at the Eucharist to worship. These

questions will therefore arise: What do the Liturgies mean? How are these Bible lessons relevant to me? What is the meaning of this Church tradition or dogma? The Christian priest-theologian thus must ever keep his ear close to the ground to listen to the questions of the contemporary congregations; not nostalgic congregations of the thirteenth, the second, or the nineteenth centuries; not congregations of imaginary biblical theologians or patristic experts; not ideal congregations of saints. For this reason, his answers are bound to be in contemporary terms. This should be the orientation of theological teaching and examining, for Christians are members one with another. A glance at theology examination papers does not assure that this is the case and the facility of parodying questions by theological students is indicative in itself.

This first set of questions arises out of the activity of Christian worship. There is a second set of questions which face the pastor-theologian. These are the questions of the individual Christian becoming a Christian in the world. The pastor-theologian must know the individual, his circumstances, and the facts that determine these circumstances. In his pastoral care of individuals he will no doubt also be confronted with questions of the first set and broad groups of individuals will need the answers of specialist theologians . . . a theology for the politician, the administrator, the foreman, and so on. The two sets of questions differ in this way: the first set are limited, by the documents or manuals of Christian worship, and are general in the sense that the answers are not addressed to particular individuals, which the second are. This second set of questions is unlimited because knowledge of the individual and his circumstances has no bounds . . . psychology, sociology, economics, politics, etc.

This double aspect outlook has important corrolaries for theological teaching. In the first place such a perspective by no means demands the minimization of biblical studies, but it does mean death to the fearful verbosity and sort of textual arithmetic of those Bible scholars who energetically answer what no one asks—unless it be their academic rivals. Secondly, liturgical studies will be asked to come up higher, not for the sake of unemployed liturgical antiquarians, but to create new and suitable developments. Thirdly, the exposition of the creeds will assume a vital place. It will, however, be exposition in the light of modern theological contributions with which the acquaintance of so many theology graduates is astoundingly narrow. Fourthly, it will open up the huge possibilities of the pastoral training of the ministry, which at present is a mere mimicry in view of the mission to the cure of souls in our generation.

Thus it might come to pass that theology will once again bear her title proudly, for now "The Queen of Sciences" clings to it as do the titles of European monarchies to their dispossessed pretenders. Moreover, the serious-minded ordinand might then have his suspicion dissolved, the suspicion which doubts that God himself is interested in the trivialities of his studies.

St George's House,
Wolverhampton.

Yours faithfully,
Peter Watkins.

ELDERS

To the Editor of THEOLOGY.

DEAR SIR,

Until we Anglicans take the "eldership seriously", as we have been told to do by the Lambeth Conference, it is hardly reasonable to expect Presbyterians to take a fresh look at episcopacy. Several of us, in the course of some recent discussions, have come to the conclusion that in this age we Anglicans need something more or less on eldership lines for the sake of our own church life. I should be glad to hear from any of your readers who are interested in this or can give any information about experiments which are taking place. In our church the word "elder" does not come naturally, but something of the same kind is sometimes found under other names, e.g. street warden, and in some cases parochial church councillor or even church warden.

59 BRYANSTON STREET,
LONDON, W.1.

Yours, etc.,
J. W. LAWRENCE.

BOOK REVIEWS

MY PHILOSOPHICAL DEVELOPMENT. By Bertrand Russell. Allen and Unwin. 18s.

INDIVIDUALS: AN ESSAY IN DESCRIPTIVE METAPHYSICS. By P. F. Strawson. Methuen. 25s.

CRITIQUE OF RELIGION AND PHILOSOPHY. By Walter Kaufmann. Faber and Faber.

Bertrand Russell's account of his own philosophical development is written (as usual) in a beautifully clear manner. It makes both easy and profitable reading, even if some of the material is not new (e.g. some articles replying to criticism are reprinted). Appended to it is the late Alan Wood's Introduction to his projected study of Russell's philosophy. P. F. Strawson's *Individuals* is much tougher going, for some of the conceptual problems he tackles are complex and technical, and there is a smack of Kant about his writing. He produces here an important essay in what he calls descriptive, rather than revisionary, metaphysics: that is, he is here trying to uncover some general features of our actual conceptual scheme. This has the function, among other things, of showing how certain sceptical problems (e.g. about the existence of other minds) become insoluble because their statement involves the pretended acceptance of a conceptual scheme and at the same time the silent repudiation of one of the conditions of its existence. The first part is about the primary particulars of our conceptual scheme, and the second, more technically, deals with the related topic of the subject-predicate distinction

in grammar and logic. Strawson argues that the primary particulars, from the point of view of identification, are material bodies; but we must also take as a logically primitive concept that of a *person*, i.e. of a type of entity such that both predicates ascribing states of consciousness and predicates ascribing corporeal characteristics, etc., are equally applicable to a single individual of that single type. An important divergence between Strawson and Russell lies in their respective views of the mind-body distinction. Whereas Russell holds that this is merely epistemological (see p. 254) and that thoughts are literally in our heads, Strawson appears to accept an intrinsic difference between states of consciousness and physical states—though the existence of a pure individual consciousness would only be possible in a logically secondary way, in virtue of previously having had a body (or of being about to have one?). Russell's is the more challenging view, though Strawson's is the more meticulously elaborated. The possibility of regarding items of consciousness as brain processes is a vital issue for contemporary philosophy. As to the conflict between Russell and Strawson over the Theory of Descriptions, one cannot but feel that Strawson has the better of it, partly because of Russell's intemperate, and sometimes point-missing, reply (here reprinted) to Strawson's "Mind" article.

Walter Kaufmann's *Critique of Religion and Philosophy* not only has had great *éclat* in the United States, but even carries on its dust-jacket recommendations from Russell and Anthony Quinton. Explicitly like *Finnegan's Wake* its end points back to its beginning. It is a strange and enjoyable, but serious, romp through religious and philosophical problems. The essence of Kaufmann's position, regarding religion, is that religious assertions should be treated as poetry. And in this guise religion (but not theology with its dry exclusivism) survives. "We do not simply appreciate Mozart, agree with him, or classify him as a stammering Wagner: he makes us aware of possibilities that would never have occurred to us; he affects our tastes, not only in music; he influences our attitudes, our values, our aims." So with religions: they expose us to encounters. The religions which Kaufmann mainly refers to are Judaism, Christianity and Buddhism, and this breadth of purview is welcome (as also his extensive, but unstuffy, learning). Yet the main thesis could hardly be accepted by the majority of reflective religious people, and seems unduly crude when compared with the many subtle enlightenments presented *en passant* in this lengthily aphoristic book. He is right to insist that we should see what lies behind doctrines in terms of insights and encounters, but it is nevertheless paradoxical, even in regard to doctrinally tolerant religions like Buddhism, to claim that one can expose oneself to the impact of Jesus, the Buddha, and so on, while neglecting their teachings, which are meant as true, surely. And if true, then possibly conflicting with other teachings. Some of the remarks in this book about the traditional theistic arguments and about Pascal's wager put old and new points in a fresh way, and there is a good critique of Heidegger, Tillich and Bultmann, as well as a jovial excursus on the Higher Criticism. The early sections on

analytic and existentialist philosophy are sometimes on target. And yet the final impression is that not much is said after all. It is nice to know that "whatever in religion cannot stand up to criticism is not worth having—and that means a great deal, but it does not mean everything. Among the things that remain is the aspiration which is the soul of religion." But Strawson and Russell, though less playful and omnivorous than Kaufmann, deal with substantive issues more substantially, even if Kaufmann's book has much more in it of *immediate* interest for the theologian.

Ninian Smart.

King's College,
London.

Worship in Ancient Israel. By A. S. Herbert. No. 5, Ecumenical Studies in Worship. Lutterworth Press. 7s. 6d.

The Account of the Tabernacle. By D. W. Gooding. Cambridge University Press. 22s. 6d.

These two books are very different from each other. Prof. Herbert's little book aims at helping us to a deeper understanding of Christian worship, through a clear exposition of the worship of the Old Covenant. He points a bold outline with a large brush. He find the basis of Israel's worship to be the manifestation of the Holy One within Israelite history, through mighty saving acts which declare him to be both gracious and righteous. The vocabulary of worship is briefly described. The heart of the book is a discussion of the means of worship under the headings of cultic acts, ritual recitals at shrines, cultic objects, persons and occasions. In an all too short final chapter some attempt is made to show how Christ is the crown and judgment of Israel's worship.

The author's wide learning and scholarly grasp of what is often obscure and difficult material are evident on every page. Perhaps too much background knowledge is required of the general reader who will find the style rather too academic for easy reading. It would be a very suitable book for a study group, as it expounds so much of interest and value. The pulpit, if not the pew, will be grateful for it. Two misprints: p. 6, the date of Rowley's book is 1956, not 1916; p. 17, line 39, the word should read "supernatural".

Dr Gooding, by contrast, uses a microscope rather than a telescope for a minute examination of the LXX text of Exodus 35–40. The relationship in these chapters between the Greek text and the Hebrew MT is one of special difficulty, as the Greek varies so widely from the Hebrew in the content and order of the material and in its translation methods. Previous scholars deduced from these facts that the Greek was following a Hebrew text different from and possibly earlier than the MT; that the Greek order was the original one and that a different scribe had produced the translation. On evidence produced from the whole Greek Pentateuch, the author demolishes

these theories with zest in a lively clear argument. Even an elementary knowledge of Hebrew and Greek would permit a reader to follow his essay easily, because he explains all difficulties as he proceeds and summarizes his points regularly. His results show the differences of the Greek to be due, not to an aberrant Hebrew original, but to the inefficiency of the translator, who was impatient of detail, and abbreviated or added to his material as he thought fit. The integrity of the MT is vindicated because the Greek order is the result of a botched revision as its resultant débris, still visible in the present Greek text, testifies.

This book is a noteworthy contribution to Septuagintal studies; but it raises important questions about the presuppositions on which the research has been based. As a former pupil of Peter Katz, the author is, on the whole, critical of Paule Kahle's thesis about the origins of the Septuagint. He summarizes the latter's views rather too airily, though he does not mention his name. If Kahle's theory, that the Septuagint came into being on the analogy of a targum, is valid, then some of the material that the author examines may well admit of a different interpretation. A more detailed defence of his own presuppositions would have enhanced an otherwise quite excellent piece of scholarship.

W. J. Peter Boyd.

Aston,
Birmingham.

The Pauline Epistles: Their Meaning and Message. By James T. Hudson. James Clarke and Co. 21s.

The Epistle to the Ephesians. By John A. Allan. S.C.M. Press. 9s. 6d.

The Gospel according to Saint John. By Alan Richardson. S.C.M. Press. 12s. 6d.

Prof. G. H. C. Macgregor, in his foreword to Mr Hudson's book, rightly states that "in both format and content it is distinctly original". The body of the book consists of a new translation of the epistles, connecting links in the thought being supplied in brackets, together with a running commentary alongside summarizing the meaning; occasional notes, often textual, appear at the foot of the page. Such a book lends itself to easy criticism. Suffice it to say that the best comment is on Romans and Galatians; on Gal. 5. 13–26 there is a gallant attempt to sort out the admonitions directed at "judaizers" and "radicals". This main section is preceded by an introduction ending with a fair chapter on Pauline theology. The chapters on individual letters are the least satisfactory part of the book. The critical positions accepted draw on essays by T. W. Manson, but owe much to the extremer speculations of Goodspeed. 2 Thessalonians is earlier than the first epistle: Philippians is earlier

than 1 Corinthians, and, though the introduction refers it to an Ephesian imprisonment, the commentary mentions Corinth: Romans 12–15 deals with questions raised at Corinth, while chapter 16 is written to Ephesus: Colossians and Philemon come from an Ephesian prison: Ephesians is to be dated between 87 and 92, the Pastorals about 150. These judgments seem eccentric and too dogmatically asserted for such a book as this. Its value is further reduced by poor production and proof-reading. Misprints abound, rising to a maximum of three on page 24; a uniform system of abbreviating epistles and references would help; modern books are also abbreviated in various ways; and occasionally no clue to an abbreviation is offered at all. Much thought and work has gone to this attempt at an original book, but at a time when translations and commentaries abound, one wonders whether it is really necessary.

The general reader will fare better with the Torch Bible Commentaries, two further volumes of which have now appeared. Prof. Allan's on Ephesians is full of illuminating exposition. The comments are refreshingly contemporary, those for instance on "the heavenlies" and the Christian's warfare being well related to actual Christian existence; perhaps Essay VII on Demonology is too psychological, and some will think there is room for the exorcist without despising the psychiatrist. The detailed treatment of the question of authorship might be criticized in a Torch volume; Allan follows Goodspeed and Mitton in holding that Ephesians was composed by a disciple of the apostle to serve as an introduction to his collection of the letters, made after the publication of Acts; but he holds that correct understanding of the letter's theology depends on recognition of its non-Pauline character, and the attempt to follow this idea through consistently is a fascinating theme of his book. He believes we have nothing of the Pauline doctrine of "in Christ" and of Christ as a corporate personality. The "one new man" means the new Christian nature; "in Christ" indeed appears more frequently than in the Paulines, but the meaning is vague and generally instrumental; the writer is concerned with God's work in Christ: our whole salvation is through Christ. Even in so very "Pauline" a passage as 2. 1–10, there are contrasts with Paul: Ephesians has no mention of the Christian's sharing in Christ's death, Paul never goes so far as to assert that the Christian shares in Christ's heavenly throne: again our salvation is here thought of as an already completed process and is not related to Christ's atoning death as with Paul. Allan well brings out the loose and emotive way in which the writer uses other technical terms, so that Ephesians loses in theological precision, while gaining in emotional and spiritual power. The author "is writing a prose poem on the grandeur of the Christian salvation and the beauty of the Christian life". The piling up of genitives and the richness of the language generally are designed to harness to the service of Christ emotions and aspirations, which would otherwise be attracted to the incipient gnosticisms of the end of the first century.

Dr Richardson has done valiantly within the limits of the Torch series. His work is strongest in expounding the theology, the symbolism and the Jewish and biblical background of the Fourth Gospel. "It is best regarded as itself a theological commentary on the Synoptic tradition." Richardson sees no Gnostic influence on the book; he notes the support Qumran gives to a Jewish provenance for the gospel; but he rejects the view that the evangelist may be writing independently of the Synoptic tradition, or that he uses an alternative "Judaean" source, or that he deliberately corrects the chronology or the theology of the Synoptists, or that he writes to convert the Jewish dispersion to belief in the Messiahship of Jesus. There is no doubt that Richardson's point of view gives rise to many useful remarks on revelation and history ("St John . . . is concerned not so much with the bare recording of what happened as with the saving meaning of the truth of history itself"), but important questions are by-passed. Are not the Synoptists as much as St John concerned with the revelation of God in history, while being at the same time almost alarmingly indifferent to niceties of historical detail? What about the topographical and chronological information in St John which has no symbolical or theological significance? Do not the Qumran parallels raise further the question of a South Palestinian milieu for the tradition embodied in the gospel? One hopes that the publication of Dr Dodd's Sarum Lectures will stimulate further discussion of such questions. Meanwhile Richardson illuminates and challenges. Thus Chapter 2 is a meditation on the life, death and resurrection of Jesus, and the visit to the Temple is the same as that recorded by the Synoptists, for St John is not providing an alternative account of the ministry but plumbing its meaning. Often (as when commenting on the serpent in 3. 14) the other writings of the Johannine corpus are used to good effect. Inevitably there are weaknesses. Nothing is said of the Spirit's "abiding" on Jesus (1. 33); not enough about the Spirit's office as remembrancer (14. 26), for this would help to root the Johannine approach to gospel-writing, as Richardson himself understands it, in John's own text. Many prefer the punctuation accepted by Dodd at 7. 37 f., which yields a meaning more in line with the other passages quoted. Reference could be made to the Pauline as well as the Synoptic use of the image in 12. 24; 13. 10 ought not to be allowed to pass without some assistance to the reader. It is captious, perhaps, to complain of omissions in a work of this size; but does one detect signs of haste occasionally? The comments on 18. 11 and 20. 1–10 depend on questionable readings in the verse and in Luke 24. 12 respectively. The note on 9. 4 would gain by a reference to Richardson's own admirable note on 6. 17. And the commentator makes too free use of the adjective "deep", particularly when referring to the evangelist's love of symbolism; it is an adjective cheapened by over-employment.

Derek W. Allen.

St Stephen's House,
Oxford.

The Nature and Authority of the Bible. By Raymond Abba. James Clarke and Co. 21s.

The People of the Old Testament. By Peter R. Ackroyd. Christophers. 15s.

How to Read the Bible. By Julian Price Love. New York: The Macmillan Company. $3.95.

Ground Plan of the Bible. By Otto Weber. Lutterworth Press. 27s. 6d.

The growing interest in the Bible over the last few years has been accompanied by two principal problems. One of these is the fact that the thought-forms of the Bible are so far removed from the outlook and experience of people to-day. The other is the damaging effect of the smattering of biblical criticism which has now been popularly disseminated, often in a distorted and sensational form. Again and again one longs to point out that such and such an idea has long since been put into saner perspective by deeper and more scientific biblical study. Yet there is no shortage of books designed to meet these needs. The four books here reviewed show different ways in which they may be tackled.

Mr Abba has written an arresting and thoughtful book. It is a book to settle down to and read solidly. It demands intelligence and concentration, but does not require previous technical training in theology, and the interest is well sustained. The reader is shown how the Bible is stamped by a dynamic conception of God as the Lord of History. The Old Testament is a *Heilsgeschichte*, leading to the climax of God's self-disclosure in the historic person of Christ. There is nothing new in this thesis, but then the author does not set out to say anything new, but what is *true* according to the best biblical thought and scholarship to-day. Part of the success of this undertaking lies in the great impression of authority given by a wide range of references to current literature. The copious quotations may irritate some readers, but they serve a specific purpose of leading the reader right into the consensus of modern expert opinion. Consequently the overall impression is that the reader has gained something solid and trustworthy. He will be less likely to be thrown off balance by the sensational things that are said about the Bible, and will go back to it knowing what to look for as he reads it.

One of the chief difficulties in writing a book of this kind is to find just the right relationship between biblical theology and dogmatics. This especially applies to the chapter on miracles. For dogmatics it is true that the "key-miracle" is the Incarnation; and this is a very helpful point for the modern man, in his struggle to come to terms with the pre-scientific attitude to miracles which the Bible presents. But for the Bible itself this is simply not true. Miracles are one element in the redemptive activity of God, and in the New Testament the key-miracle is the Resurrection. The idea of the Incarnation begins to become prominent in Colossians, Hebrews, John and the Infancy Narratives, but nowhere reaches the point of being regulative for the Christian understanding of miracle.

The same problem produces another characteristic of this book (which it shares with e.g. Alan Richardson's *Introduction to the Theology of the New Testament*), the tendency to give maximum importance to *verba Dei* at the Baptism of our Lord, and to other Gospel sayings which can be pressed into service to support the Divinity of Christ, whereas critical biblical theology is now tending once more to minimize them (cf. the recent works of John Knox). Unless these issues are faced openly there is bound to be some degree of special pleading.

These observations are not intended as criticisms of this honest and forthright book. They show rather its value in stimulating further inquiry along the same lines. Meanwhile, one of the very helpful things for every reader is the way in which the author relates the biblical issues to burning questions of the present day. By the time that the final definition of the authority of the Bible has been reached, the reader has already experienced the practical working out of biblical authority. A short appendix on the Dead Sea Scrolls deflates the wilder inferences which have been drawn from them for the study of early Christianity.

Dr Ackroyd's *People of the Old Testament* contributes to the correction of false impressions by a very simple and direct retelling of the Old Testament on the basis of really up-to-date scholarship. It is suitable as a text-book for the upper forms of schools, and also as general reading for ordinary churchpeople. It is pleasantly written, always reliable, and can be warmly recommended. A number of photographic and line illustrations are included.

How to Read the Bible is a new and revised edition of a book published in the U.S.A. in 1940. Here we have another approach to clearing away misunderstandings about the Bible, that of providing a method for intelligent Bible reading. The author gives a scheme for the progressive reading of natural "reading units", so as to lead the reader more deeply into the biblical message. He wisely advises that certain parts of the Bible should be skipped altogether by the ordinary reader, though he points out their value for technical study. The book is written from the standpoint of cautious criticism—overcautious really, for it tends to be more reassuring than convincing in some respects. Why not have the courage to say that Esther is a work of fiction, as all scholars take for granted to-day? Surely it is time, too, to give up making deductions concerning Matthew and Luke from the supposed background of their authors as tax-collector and doctor respectively. It is doubtful whether the historical value of Acts can be rated so highly as Mr Love makes out. However, the work proceeds from a very real devotion and love of the Bible, which is rarely allowed to degenerate into bibliolatry (except in the first chapter, which, like certain parts of the Bible itself, should be skipped).

Otto Weber's *Groundplan* is also not a new book, being translated from the fourth edition of the original German. It is primarily a companion to Bible reading, and so fulfils much the same purpose as Mr Love's book in a different way. It does not give a method, but draws attention to the most useful passages for continuous reading. The

author thus encourages intelligent and appreciative reading by leading the reader straight to the essential parts of each book. It can be regarded as an introduction to the books of the Bible, with a total grasp which will help many readers to see the wood in spite of the trees. There is much good use of the results of critical study, though traditional explanations are preserved wherever possible.

Nevertheless, a reading of this book straight through leaves a sense of failure, because of the limitations which the author has set himself. The plan of the book is too similar to that of a Bible Commentary to justify the selectiveness which the author was bound to use in order to keep it to a handy size. He obviously wanted to avoid the formidable look of the one-volume Bible Commentary. But it has some unfortunate results. The reader will be delighted to be put on the track of the main argument of John, but if he has heard rumours concerning the doubtful authenticity of the pericope of the woman taken in adultery, there is not one word to help him either way. Nor is he given any explanation of the omission of the Institution of the Holy Communion in John 13. Again, the reader probably agrees with the author that, as far as religious content goes, 2 Peter and Jude can be safely dispensed with, but he probably feels curious (if not positively anxious) about the clear literary relationship between them, and wonders how they got into the canon. Yet, as far as the *Groundplan* is concerned, these books might not exist. The setting of 1 Peter in the Christian Pasch is not mentioned, although it is a really helpful insight to recognize this. This perhaps has been omitted because the underlying critical work has not been brought up to date. One wonders how many scholars share the author's confidence that Matthew and Luke made use of an *Ur-Marcus,* rather than our Mark. The first gospel is analysed without reference to its important and characteristic interest in the Parousia and in "church order" sayings. A chapter on "The Surrounding World of the New Testament" does not breathe a word about the Essenes or the Qumran Covenanters. The book also suffers from the difficulty of maintaining a proper balance between dogmatics and biblical theology. The exposition of creation in the section on Genesis is certainly helpful for buttressing the faith of the Christian believer, but is scarcely what the ancient writers meant, or subsequent Jewish tradition understood by these chapters.

This book has, however, gone through four German editions, which shows that it has been welcomed by a wide public. The translation is smooth and readable. Within its limits it will be found a useful book, although it does not fulfil the expectations aroused by the publisher's claims on the back cover.

Barnabas Lindars, S.S.F.

Cambridge

Symbolism in the Bible and the Church. By Gilbert Cope. S.C.M. Press. 30s.

This book begins with the statement that "the Bible is concerned

with human nature and human destiny". Thereafter, it treats both Bible and Church, primarily, as storehouses in which to find examples of "the latent potentialities of the human psyche". Its stated aim is to "open this store to one's own psyche, to wake it to new life and to integrate it with consciousness, (which) means therefore nothing less than to take the individual out of his isolation and to incorporate him in the eternal cosmic process". The key with which the store is to be opened is Jung's psychological method which, when applied to Bible and Church, will disclose a "symbolic" significance in many things. In nearly every case it appears that the symbols which go to form "the principal archetypal matrices are connected with the primordial, universal and inescapable experiences of mankind". Thus, "the story of Adam and Eve is not, of course, a Creation-story at all. . . . It is, above all, a dynamic picture of man's experience of his sexuality." Similarly, "the strange account of the 'deep sleep' of Adam and the rib taken from within him which was made into a woman can be understood perfectly well as a mythological description of the *anima* or contra-sexual soul-image, lying concealed within the psyche". After this, it is not surprising to discover that a representation of "the Ark, depicted as a small box with Noah alone emerging from it, plainly indicates the symbolism of uterus and new birth"; or that Confirmation "also corresponds to puberty initiation". As for the New Testament, we are told that, when Jesus stills the storm and walks on the water, "he symbolizes the power of the human psyche in full consciousness and its control of the mysterious depths of the unconscious".

Typical of the conclusions, to which Mr Cope is led by these methods, is the statement that "sacramental actions, whatever may be their specifically Christian signification, spring from the very source of consciousness itself. . . . Sacramental doctrine is an attempt to provide a rational philosophic account of actions which are ultimately derived from the non-rational responses of man to his own growing self-consciousness and environmental awareness." *En route* to such conclusions, he writes with magisterial brevity of such things as birth control, racial prejudice, the Virgin birth, the re-writing of the marriage service ("It should not be beyond the wit of a team of theologians, psychologists and liturgiologists"), the significance of Mary in Christian doctrine and devotion ("Briefly, it is nothing less than the restoration of the element of femininity to the Godhead"), organists and choirs, baptism by total immersion, and many other topics. He has much to say, too, about Christian art, which he treats as yet another storehouse of psychological symbolism. Roger Fry, who once said that he sometimes suspected "the psychologists of unwarranted intrusions, as when Dr Freud explained the whole nature of the artist in a small pamphlet", would not have cared for this part of the book. Whether theologians will care for the rest of it will probably depend upon the kind of answer they would give to the author's question about the crossing of the Red Sea. "Are such coincidences fortuitous or are they divinely providential?" he asks, adding that "the ancient Hebrews would have had no doubt, but we

have so much doubt that we hesitate to speak". "How can we tell?" he inquires. How, indeed? This is the thousand dollar question.

A. C. Bridge.

Christ Church,
Lancaster Gate.

From the Closed World to the Infinite Universe. By Alexandre Koyré. Harper Torchbooks. Hamish Hamilton. 12s. 6d.

Science, Philosophy and Religion. By Sir Russell Brain. Cambridge University Press. 4s. 6d.

Prof. Koyré has written the sort of book that one finishes with regret. This remark is intended mainly as a compliment to a work which is both scholarly and exciting, and deals with an extremely important subject, namely the change in men's conceptions of space which took place during the scientific revolution of the seventeenth century. Yet my regret at finishing the book contained an element of disappointment. Why is it that historians so often seem to end their books at the point at which, for the non-historians, they are beginning to become really interesting? In particular, in a book which deals with the history of an idea, surely the historian has a duty to say something about the modern status of that idea. Prof. Koyré has only three incidental references to the theory of relativity; he is well aware that a second revolution followed the one which he has described; yet in spite of the fundamental importance of the issues at stake he gives no clue as to how he would continue the story.

Having aired these shockingly unacademic feelings I want to commend again what Prof. Koyré *has* given us. With a lavish use of quotations he traces the course of discussion about the infinity of the universe from Nicholas of Cusa and Bruno up to the debate between Leibniz and the followers of Newton. It is impossible to disentangle all the themes in a few sentences, but one of the basic problems was, of course, the difficulty of conceiving a universe that had to be either bounded or infinite. The idea of "bounds" disappeared with the celestial spheres, whereas infinity belonged to God alone and an infinite universe would be self-sufficient, indeed a rival to God himself. Descartes tried to defend a view of the universe as "finite but unbounded" (or "indefinite" as he called it), but was unable to do so against his critic, Henry More the Cambridge Platonist; the distinction was in fact untenable within the limits of Euclidean geometry. More also refused to accept Descartes' definition of matter solely in terms of extension, since it made matter and space identical; instead he put forward the idea of an infinite empty space *containing* a finite amount of matter. He could then argue that since empty space was not a material reality it must therefore be a spiritual reality; and from there it was but a short step to identifying it with one of the attributes of God. To the question "Where is God?" the Cartesian dualist had to answer "Nowhere". More could answer "Everywhere".

Koyré traces the influence of More on Newton's idea of Absolute

Space and Time, and shows how in the controversy with Leibniz the metaphysical implications of this idea were brought to the surface. For the Newtonians acceptance of Absolute Space as an attribute of God and as the universal container of everything was the only way to avoid the infinity, and hence self-sufficiency, of matter, and so preserve the doctrine of creation. As we all know, the Newtonian view of the universe triumphed, but it was a Pyrrhic victory. In the century which followed Newton, Absolute Space came to be thought of more and more as a void, "the infinite, uncreated nothingness, the frame of the absence of all being; and consequently also of God's". And that is where the author leaves us.

Prof. Koyré's book was originally published in America in 1957, where it has presumably already become a classic. The copy under review is from the new paper-back edition; the pages began to fall out as soon as it was opened.

Sir Russell Brain's Eddington Memorial Lecture is a general review of some of the ways in which science has altered our view of man and the universe. The treatment of particular topics is very slight, but there is a useful warning against religious complacency. Science must not circumscribe religion, but its findings are not irrelevant to it.

J. S. Habgood.

Westcott House,
Cambridge.

The Council of Florence. By Joseph Gill, S.J. Cambridge University Press. 1959. 47s. 6d.

The chapel of the Riccardi Palace in Florence is famous for the superb fresco of the procession of the Three Kings, richly attired personages on splendid horses, proceeding, with a fine array of attendants, through a mountainous, wooded, and flowing Tuscan landscape. Benozzo Gozzoli took as his model for one of the princes the young Lorenzo de'Medici, while the most striking figure of all is an idealized representation of the Emperor John VIII Palaeologus, who had come to Italy and to Florence in a desperate attempt to achieve an ecclesiastical union with the West that might lead to the salvation of his dissolving empire. It is the whole story of the Council of Florence that is told with patient skill and in great detail by Father Joseph Gill in this imposing volume. The Council is important not merely because it was "the last and the greatest endeavour to unite the separated Churches of East and West", but because, in Fr Gill's candid words, its definition of the primacy of the papacy dealt a death-blow to Conciliarism and made the Reformation inevitable. The Council of Constance had laid it down that a General Council was superior to the Pope, and it was recognized as well that only through a Council was there any chance of reaching agreement with the Greeks. To the latter the essential business was the free and unhurried examination of the differences between East and West; there could be no question of unconditional submission.

Memories were bitter of the Byzantine relations with the Western "barbarians". The union, agreed to for political reasons, at the Council of Lyons in 1274, had been repudiated by the people and by their monastic leaders who would not accept any change in their usages or acknowledge the authority of an alien Church. These same forces brought to nothing the more serious attempt at union made at the Council of Florence.

The Council met first at Ferrara. We are given a vivid account of the arrival of the Greeks, along with the Emperor and the Patriarch, the hardships of the journey, the difficulty of finding money to pay for the visitors' accommodation and food, the preliminary doctrinal discussions. These discussions, which led to nothing, were resumed when the Council removed to Florence. On the question of the procession of the Holy Spirit, the Greeks took their stand on the New Testament and on what they believed their own Fathers to have said. They were unaccustomed to the scholastic subtleties of the Latins. "A fig for your fine Aristotle", said one of the Georgian envoys. But, in the end, under the pressure of circumstance, of utter weariness and of anxiety from new threats to Constantinople by the Turks, the Greeks agreed to a formula of union in which they only half believed—a formula covering the *filioque*, Purgatory, the Eucharist and the Papal primacy. And so they departed, leaving the body of their venerable Patriarch where it now rests, in Sta Maria Novella, and preparing themselves to meet the inevitable storm at home. The failure of the union, sealed by the fall of Constantinople in 1453, is fully set out by Fr Gill, as well as the failure of reform in the Western Church. The Pope himself, Eugenius IV, comes out of the picture of events reasonably well. He was sincerely for union and for help against the Turk. The time had not yet come when a Pope could be found on friendly terms with the infidel or receiving a pension from the Sultan for keeping his brother in captivity.

F. J. E. Raby.

Jesus College,
Cambridge.

From Sheldon to Secker. By N. Sykes. Cambridge University Press. 35s.

In his Ford Lectures for 1958, Dr Sykes has taken the century from the primacy of Sheldon to that of Secker, which he argues was the most critical and formative period for the Church of England, between the Reformation and the Victorian era. The first quarter of the century found the Church struggling to regain the ground lost during the interregnum, and the author illustrates the difficulties of applying the Restoration settlement at the parochial level, particularly when incumbents were by no means convinced of the necessity of reviving true Anglican practices. The further crisis of the Revolution of 1689 led to a disastrous rivalry between Convocation and Parliament. The ensuing paralysis of ecclesiastical procedure was felt both in the judicial and legislative spheres, and it gradually

became clear that the principal beneficiary from the eclipse of Convocation was Parliament. Meanwhile, the struggle of comprehension versus indulgence veered against the dissenters, a trend which was accelerated by the circumstances of the Revolution. It was a major misfortune that the withdrawal of Sancroft and absence of Lamplugh of York from all participation in the Revolution settlement should have deprived the proposed commission on comprehension of its real influence, and thereafter the project faded out of the realm of practical politics.

Dr Sykes next traces the connexion between Anglicans, Wake in particular, and eminent Gallican divines, by which they and the foreign Reformed churches were made to recognize the value of the Anglican *via media*, with its firm hold on the historic episcopate. Here the author is on familiar ground, and he handles the subject with his accustomed clarity and skill. The long controversy between orthodoxy and Deism which vexed the first quarter of the eighteenth century was inconclusive and indecisive. While intellectually the victory appeared to rest with the orthodox faith, yet in fact many questions were never satisfactorily answered. Administratively, the failure of the 1689 settlement to undertake the necessary measures of readjustment led to the increasing lack of influence of the Church in the eighteenth century. Only Gibson stands out at this time as appreciating the need for thorough-going reform, and the failure of his daring proposals for diocesan reorganization to meet the scandal of frequent translations, of his sensible suggestions for the training of ordinands, and of his advocacy of a colonial episcopate was one of the major tragedies of the period. They were unacceptable because of the violent anti-clerical temper within the Whig party, with which for political reasons he was forced to ally himself. Perhaps the greatest value of this book lies in the author's admirable survey of the evils consequent on the assertion of lay power over the Church. While the Hanoverian Church has been accused of laxity, apathy, and a total failure to grapple with the problems confronting it, yet, though the Church undoubtedly had its faults and scandals, the State continually obstructed its modest efforts at self-improvement. For this, responsibility must be placed on the Government's fear of the political consequences of an active Convocation. The "revolution of the position of Protestant dissenters after 1689 was perhaps the most influential single circumstance affecting also the situation of the established Church . . . the Whig administration of the first two Hanoverian sovereigns did not venture to allow any increase of power to the Church of England which would provoke the jealousy of the dissenters". In these words the author indicates the great new factor affecting the life of the Church in this period. In taking leave of Dr Sykes as an academic teacher, we can only thank him most warmly for giving us in this book such a masterly and memorable swan-song.

G. C. B. Davies.

Trinity College,
Dublin.

Charles Simeon (1759–1836). Essays written in Commemoration of his Bi-Centenary. Edited by Michael Hennell and Arthur Pollard. S.P.C.K. 21s.

In 1844 Lord Macaulay wrote: "As to Simeon, if you knew what his authority and influence were, and how they extended from Cambridge to the most remote corners of England, you would allow that his real sway in the Church was far greater than that of any primate." This sentence, not quoted in the book, could almost have served as a text for these essays. Canon Charles Smyth suggests in *Simeon and Church Order* that the history of the Evangelical Revival is essentially a history of personalities rather than of opinions. This is an overstatement which only partially does justice to the movement, but which indicates the formative influence that certain men had in moulding the thought and practice of some of their contemporaries. Simeon holds a decisive place not only in the development of Evangelicalism but also in the life of the Church. Canon Smyth adds that he ranks with Samuel Wilberforce, Bishop of Oxford, as one of "the Founding Fathers or Remodellers" of the Church of England in the nineteenth century.

For any study of Simeon the primary sources are his collection of sermons and sermon-outlines: *Horae Homileticae* published in 21 volumes, William Carus's *Memoirs,* and Abner Brown's *Recollections of the Conversation Parties.* The writers have used them effectively so that this will long remain the definitive work for those who wish to study the theology and achievements of Simeon. We are made aware of his profound spiritual insight into the needs of the Church, and it was mainly due to his influence that his generation of Evangelicals became conscious of their ecclesiastical and liturgical inheritance: probably without his long ministry at Holy Trinity many of them would have left the Church of England, as many of the contemporaries of Wesley and Whitfield had done.

The source of his influence lay in his devotional habits: it was his custom to get up at four o'clock every morning and to spend the first four hours of the day in private prayer and Bible study. His sermon classes and conversation parties were an attempt to equip men for the pastoral and prophetic work of the ministry, and they were the precursors of the theological college. Sir James Stephen, in his essay "The Clapham Sect", says he "supplied from the resources of his own mind, to the youth of one of our universities, the theological education not otherwise to be obtained there". Largely, too, through his influence men volunteered for work as chaplains in India, and he might almost be described as the father of the modern missionary movement.

This book contains a magnificent chapter on Simeon's pastoral theology; there is a valuable assessment of his contribution to the ministry; and a fascinating account of his patronage trust. Sufficient attention is not given to Simeon's earlier evangelical contemporaries at Cambridge. It would have added to the value of the essays if an attempt had been made to assess their influence upon him, especially

of Isaac Milner, "the evangelical Dr Johnson", who became President of Queens' in 1788. There was also William Farish at Magdalene, Christopher Atkinson at Trinity Hall, H. W. Coulthurst at Sidney Sussex, and Joseph Jowett, professor of Civil Law. There is one other minor criticism, Simeon the man does not come alive; a chapter on some of his friendships might have helped to remedy this defect. In spite of this here is a rewarding book, a worthy memorial to one of the greatest men of the nineteenth century, whose influence was such that, to quote Sir James Stephen, "his *diocese* embraced almost every city of his native land, and extended to many of the remote dependencies" of the British Empire in his day.

GWYN ROGERS.

LIVERPOOL.

A HISTORY OF THE S.P.C.K. By W. K. Lowther Clarke. S.P.C.K. 21s.

To a large number of churchpeople the letters "S.P.C.K." must surely stand, primarily, for the publishers of various specimens of religious literature which they have seen or handled, or which the vicar has announced as having been "produced by S.P.C.K." It may be a simple pamphlet in the church tract-case or a theological journal, such as the one of which this review forms a part. It may be a baptismal card, or a confirmation manual; a volume of devotion or pastoralia for the newly ordained deacon or priest, or the prayer books for the pews of his church: in Dr Clarke's words, "No one disputed the S.P.C.K.'s claim to be the Prayer Book Society of the Church of England". Whatever it is, one has learned to expect from the "S.P.C.K." literary productions of a very high standard, and at, as far as days of rising costs will permit, a reasonable price.

The object of this "History of the S.P.C.K.", written by one who was for twenty-eight years editorial secretary of the Society, is not merely to provide the general reader with a fuller picture of that side of its work with which he may already be familiar, but also to enlighten him as to its many other interests, past and present.

As is fitting, Dr Lowther Clarke first devotes some space to the "pious and charitable" Dr Thomas Bray, to whose efforts, more than to any other man's, the inaugural meeting of the Society, held at Lincoln's Inn on 8 March 1699, was due.

To tell the story of a great church Society, which has played its part in the national life for more than two hundred and fifty years, is inevitably to shed light upon the history of the period. Thus, the reader of these pages will learn much of the charity schools which the Society sponsored, following the example of its founder, whose efforts as Rector of St Botolph Aldgate, in catechizing the charity children, surprised and impressed the antiquary, Ralph Thoresby.

Other chapters speak of the Society's East India Mission, its work among emigrants, and its establishment of a chain of bookshops, not only at home, but in many parts of the Commonwealth. Here and

there are to be found entertaining sidelights on social history, such as the remedy of Bishop Patrick of Ely for curing an ague, recommended by the secretary of the Society to its missionaries and schoolmasters in the early eighteenth century: "Take ½ dozen cobwebs, roll them into a pill with sugar, and give it to the patient an hour before the fit." Dr Clarke does not record the success (?) of such an application.

An "Epilogue" by the Rev. F. N. Davey, the Society's present director, gives some account of the activities of the S.P.C.K. since 1944, and of its new environment at Holy Trinity Church, Marylebone—a setting so different from the old house in Northumberland Avenue, which many still remember with affection.

The period of time known as the "lunch-hour" is spent in a large variety of ways. Few of these can be of more advantage than the many lunch-hours occupied by Dr Lowther Clarke between the years 1915 and 1944 in studying the archives of S.P.C.K. preserved in its strong room, in order to produce what he calls his "popular book of moderate length" dealing with the history of a great Society. That Society has, moreover, lived up to its reputation in publishing yet another volume of a high standard, well illustrated, and at a moderate price.

Gordon Huelin.

London.

SHORTER NOTICES

Homewards. By Herbert Gresford Jones. S.P.C.K. 7s. 6d.

We have a Gospel. By J. S. Brewis. Longmans. 6s. 6d. and 4s.

The Symbol of Faith. By Princess Ileana. Faith Press. 4s. 6d.

The late Bishop of Warrington's book is a systematic and stimulating apologetic for the Christian faith by one whose deep faith and firm hope are imprinted on every page. A long autobiographical introduction acknowledges his debts to some of the giants of the end of the last century and the beginning of this who inspired him by their preaching. The twenty-three sermons which follow all display an enthusiasm and a sense of urgency, and are characterized by constant relevant illustration. On a small scale this book is what Christian apologetics should be: bold, aggressive, convincing; a faith firmly held is offered to others.

The Bishop of London's Lent book for 1959 dealt with such familiar topics as the Bible, the Church, the Sacraments, and Christian Character. The treatment of the last of these is the most detailed, and will have helped many who used the book for Lent reading. A general attitude of goodwill to all men is often all that a preacher puts before us as the ideal of Christian character, but this book deals systematically, if briefly, with some of the essential marks of a Christian, such as zeal, restraint, and humility. The book's value would have been greatly increased if the earlier sections had been omitted, and more space given to these marks of a Christian. The

translation of the Theology of Redemption into terms of everyday life is one of the more difficult tasks of the preacher and often goes by default. The need for it is perhaps more obvious in an avowedly pagan environment, but all of us need to be reminded that "faith without works is dead" and that unbelievers "may by your good works which they shall behold glorify God in the day of visitation".

The Symbol of Faith is a book of meditations on the Nicene Creed with a distinctively Eastern bias. It would be of little value to the unconverted, but the convinced Christian would find fresh insights into some aspects of his faith, and it would form a basis for a private retreat or a course of instruction. Unfortunately too-frequent italics and exaggerated expressions spoil the flow of thought, and there is one false argument in the section on the Crucifixion which strikes a jarring note: "Jesus could have saved himself in several ways. . . . He could have refrained from telling the truth. . . . He could have compromised with the world. . . . He could have . . . led the revolt against Rome." Whatever may be the meaning of the temptations of our Lord in the wilderness and in Gethsemane, this seems to be an unwarranted elaboration of them.

Alan Rogers.

Madagascar.

God Holds the Key. By Geoffrey T. Bull. Hodder and Stoughton. 12s. 6d.

This is the second book written by G. T. Bull. Three years of solitary confinement in China must have been a ghastly experience, deprived as he was of his Bible, and constantly subject to insistent brainwashing and always under the threat of death. His Communist jailers did all they could to break down his Christian faith, but without success. He emerged eventually somewhat broken in health and psychologically a wreck but, relying on expert medical advice and strengthened by the Grace of God (as he says), he made a sound recovery.

The purpose of the book is to develop the practice and progress of the Christian life with meditations based on passages from the Bible and especially the parables of our Lord. These contain some heart-searching deductions, many of them beyond the line of customary explanations. This gives a freshness to his writings which, coupled with his style, is very attractive. His chapters abound in striking aphorisms such as: "The eloquence of conviction eclipses completely the cadences of culture." "Progress in the Word is always progress in character." The darkness of his prison cell led him to say, "Darkness brings us somehow very near eternity".

His contact with Communism and its methods convinced him of the reality of a personal devil. To the devil he attributes its callous cruelty and its diabolical materialism.

O. J. Hogarth.

Pietermaritzburg.

The Ministry in Historical Perspectives. Edited by H. Richard Niebuhr and Daniel D. Williams. Harper Bros. 40s.

The directors of a survey of theological education in America asked eight church historians to contribute essays upon the functions of the Christian ministry through the ages. From these unpromising beginnings has appeared a useful book of essays. The essays are directed to the reader who needs to have the difference between regular and secular clergy explained to him; but these distinguished authors frequently produce from their stores of learning an insight which makes this more than a mere textbook. The essays are: John Knox on the Scriptural evidence, G. H. Williams on the ministry in the Church of the Fathers, Roland Bainton on the Middle Ages, Wilhelm Pauck on the time of the Reformation, E. R. Hardy on "Priestly Ministries in the Modern Church" (an essay of particular interest to Anglican readers), Winthrop Hudson on the Puritans, and two final essays on Protestant conceptions of the ministry in America.

Owen Chadwick.

Cambridge.

Brother Douglas. By Fr Francis, S.S.F. Mowbrays. 7s. 6d.

This book is dedicated to the Novices of the Society of St Francis and for them one can join in the author's prayer, "that, by God's grace, the single-mindedness of Brother Douglas' devotion to our Lord may shine through these pages to his greater glory", believing indeed that this prayer will be fulfilled. They will read here and understand how Brother Douglas never could be fitted into the niche of founder of the Society, and yet how his life became for it the immediate example of its foundation in the compassion of our Lord.

But for terms to express what everyone who met him recognized in Brother Douglas, one would go rather to the Earl of Sandwich's tribute, "Few men since St Francis himself have shown such a sense of brotherly love". Brother Douglas wrote for the Brotherhood that "humility is the greatest of the virtues, insomuch as it makes room for God". Here in his story we can learn how in offering love he practised humility, by always leaving room for his brother. In such ways his life appears a testimony that only loving God in answer to his love can inspire and sustain true brotherly love of men.

It is a pity that "Apostle of the Outcast" is used as a sub-title, appearing on the front cover: it could put off some of those who would most enjoy the book, some of those most likely to catch fire from it. Nor does the phrase fit the relationship between Brother Douglas and those he befriended; as this book shows so well, they were taken in and ceased to be outcast from the moment he entered their lives.

Prof. Raven is quoted as saying in his panegyric that "all his life Brother Douglas had begun to do something with men and women while most people were still talking about problems". The life of such a man is hard to write, particularly when so much of the

achievement he sought remains out of the sight of men. But by telling stories of Brother Douglas doing things with men and women, this book tells his story; and if you read it twice the story becomes plainer, and the stories are still good.

J. A. G. Haslam.

Sutton Benger.

The Day Christ Died. By Jim Bishop. Fontana Books. 3s. 6d.
The Meaning of the Cross. By H. E. W. Turner. Mowbrays. 8s. 6d.
The Death of Christ. By John Knox. Collins. 12s. 6d.
Risen Indeed. By G. D. Yarnold. Oxford University Press. 9s. 6d.
The Easter Enigma. By Michael C. Perry. Faber. 21s.

It is always difficult to criticize fairly a book which is a labour of love. Such a book is Mr Jim Bishop's *The Day Christ Died,* which was first published in 1957 and has now appeared under the aegis of the praiseworthy Fontana Books. As Mr Bishop himself says: "It is . . . a journalist-historian's approach rather than a theologian's." Much devoted and detailed research has obviously gone into the book; but such an approach requires, as has always been the case with harmonies, the cutting of certain Gordian knots. For instance, Mr Bishop reconciles the Synoptic and Johannine chronologies by adopting the very doubtful view that different Jewish parties kept the Passover on different nights. However, my main criticism seems, on analysis, to be aesthetic rather than theological or devotional. While we all want Christian literature which will be "understanded of the people", the general level of style and language here seems to fall below the demands of the theme in a way in which Mr Morison's *Who Moved the Stone?* a book of rather similar origin and purpose, never did. Nevertheless, the book may well bring the events of the Passion home with reality to some to whom they have previously been, as the young man on the "telly" said happily, "a lot of rot".

Prof. Turner sees "guiding clues" to *The Meaning of the Cross* in various spheres of human thought and action—the Juridical, the Ethical, the Personal, and (an experimental chapter, this) the Psychological. The "Classical" theory is not neglected and there is a lucid, practical and eirenic discussion of the problems which surround the concept of justification by faith, several of which prove to be linguistic only. In this particular case, it is a compliment rather than the reverse to say that the book is "ideal for theological students", as it is based largely on the 1958 Holy Week lectures at Cuddesdon. But any literate Christian may derive great benefit from it. If he reads and digests it and keeps it by him he should be preserved from the temptation, which bedevils so much discussion of the Atonement, to put all his theological eggs in one basket. He will have various fruitful lines of thought along which Prof. Turner's guiding clues may lead

him; and he will realize that the very diversity of the vocabularies used in the New Testament to convey the meaning of the Cross bears witness to its greatness, its mystery and, in the strict sense, its incomprehensibility.

This mystery is the theme of Prof. Knox also. He is an extreme form critic, and the four central chapters of his book set out to prove that the creative combination of the figures of the Suffering Servant and the Son of Man in the person of Jesus is to be ascribed entirely to the primitive community. Psychologically, such a self-identification would be impossible for a good, or even a sane, man; while critically the Gospel evidence tells against it. It is impossible to discover what, according to Prof. Knox, Jesus *did* think he was doing. However, all this does not matter, for "it is the meaning of the Cross in the life of the Church and in the experience of the Christian believer which is the really important thing". This is also true of the Resurrection. "Men believed in the Resurrection because they found themselves members of the Church." While there is a limited sense in which both these last statements are true, can we really be content with a version of Christian origins which completely severs the "religion of Jesus" from the "religion about Jesus" (presumably evacuating the whole Old Testament of any final significance *en route*) while resting its Christology heavily on the discredited concept of self-consciousness? In an appendix the author, while sympathizing with Bultmann, holds that the myths of sacrifice and victory are indispensable for the communication of salvation in Christ. Here Prof. Knox would seem to have much in common with the theological empiricism of Prof. Braithwaite.

Two books on the Resurrection to three on the Passion—these figures represent just such an increasing and salutary readjustment of perspective as Dr Yarnold asks for in his introduction. His own book is, as he says, theological rather than critical, devotional rather than apologetic. It is in fact an "Easter book" rather in the style and at the level of a good "Lent book". There are chapters—meditations on a solid theological basis—on the Empty Tomb, on each Resurrection appearance including that to Saul, on the Ascension and on the Risen Life of the Body of Christ. Various critical difficulties are briefly treated in appendices, and I was glad to see someone taking on my old mentor, Prof. Evans, on the subject of Galilee. As so often happens, it is not immediately obvious for whom the book is intended, but the traditional "educated layman" will certainly be edified and there is much good sermon material. Not everyone will be quite content with the translation without further ado of angelic messages into interior conversations. There are misprints at page 12 line 5 and page 46 line 2.

The "telepathic" theory of the Resurrection, expounded by Mr Perry, is a modernized version of Keim's *Telegram from Heaven*. The book itself is well and honestly argued and written in workmanlike English; and the author tries hard to safeguard the objectivity of the Resurrection appearances by grounding them in God's action. "Veridical hallucination" is a key term. While it is briefly explained

on page 141 and appears to be a technical term in psychical research, I still find it hard to swallow; there must be *some* limit to our semantic somersaults or What's an Ayer for? The primary dictionary sense is certainly that of non-correspondence with *any* facts, not merely physical ones. Mr Perry's theory commits him (*a*) to denying the identity of the risen body with that which the disciples saw, (*b*) to maintaining that Luke 24. 37–9 represent a misunderstanding by the disciples of what was seen and heard on that occasion and not what the Risen Christ actually said or even intended to convey, (*c*) to an almost complete agnosticism about the Empty Tomb and its meaning. I disagree with him on all three counts; but I agree with Dr Farrer, who writes in the introduction, "It is inexcusable at the present day for the philosophically minded inquirer into Christian truth to leave psychical research out of his reckoning. Mr Perry has made a good start with the question."

John Montague.

Cheshunt.

Anglican Attitudes. By A. O. J. Cockshut. 1959. Collins. 16s.

It has been customary in some quarters in the past either to laugh at the Church of England for its indecisiveness or to laud it for its tolerance and comprehensiveness. Mr Cockshut's book, to which he gives the sub-title "A Study of Victorian Religious Controversies" goes a long way towards doing both at the same time.

The Gorham case and the controversy over *Essays and Reviews* illustrate how the State establishment keeps the Church of England to its principle of finding authority in the Bible, ecclesiastical tradition, the episcopate and the inner conscience of the individual all together and not in one or more of these to the exclusion of others. If it had not been for the jurisdiction of the Judicial Committee of the Privy Council these disputes would probably have ended in a bishop, or a group of bishops, forcing the Church as a whole—with the exception of schisms which would have inevitably resulted—to submit to accepting less than all these authorities as the final arbiters in matters of faith and Church discipline on earth. It was only the breakdown, on a technical point, of the legal machinery of the establishment which resulted in the unhappy Colenso being hounded out of the proper exercise of the rights of his see by a group of persecuting prelates who did not really understand the issues at stake.

Mr Cockshut takes great pains—perhaps excessive pains—to avoid pointing the moral of all this; but he is to be congratulated on sifting out, in such a readable manner, so many of the important principles which underlay these wordy battles of a century ago. The book is not, however, to be taken as a reliable guide to the theological details of the controversies. It is not true to say that Gorham disbelieved baptismal regeneration, just like that. It is intolerable to say "Gorham himself was a Calvinist" (p. 40) without qualification or explanation. Is it true, and if so in what sense, to say that T. H. Huxley

and Charles Darwin "rejected religion" (p. 32)? It is not clear what Mr Cockshut means by "the Bible . . . a historical account and nothing more" in connexion with the Colenso case. There is a sentence at the top of p. 18 which is unintelligible.

J. C. S. Nias.

Ramsden Vicarage,
Oxford.

Christian Proficiency. By Martin Thornton. S.P.C.K. 17s. 6d.
Saints Alive! By Bryan Green. Epworth Press. 5s. (boards 7s. 6d.)
The Promise of the Father. By John Huxtable. Independent Press. 6s.
In Christ. By William Groussouw. Geoffrey Chapman. 10s. 6d.

The eighth chapter of the Epistle to the Romans has some pertinent remarks about the help of the Holy Spirit in the difficulties of praying in the frustrations of the groaning creation. Mr Thornton in his *Christian Proficiency* has some clear ideas how people ought to pray, which are all to the good, and he does not forget the Holy Spirit, but he seems hardly to be in touch with the groaning creation. He is aware of the frustration, painfully so; he oscillates between jocular illustrations of the cricket field and the bar, and the tight-lipped vocabulary of his remnant—mass, office, rule. He is of course following on, on a sticky wicket, after the dismissal of his *Pastoral Theology* by wily spinners who know the pastoral wicket better than he does. He writes, in fact, like a batsman playing text-book shots nowhere near the pitch of the ball; he gropes self-consciously, at times apologizing and at others laying down the law. The S.P.C.K. have emphasized the effect with an ugly text-book format.

Mr Thornton is indeed groping after something important, a growing and effective spirituality in this present time and place. For all his acknowledged borrowing of Dr Mascall's ontology, Mr Thornton does not ask what relationship with God in Christ through the Spirit really means; he does not look closely at the content of a growing life of prayer and contemplation, and its accompanying growth of moral awareness. For all his talk of beer and games, of rule and asceticism, he would have done better to tackle his own and others' self-consciousness, the Christian criticism of rising standards of living, the understanding of the rhythm and pattern of life and prayer. These subjects do not appear in the old text-books, so they do not appear in Mr Thornton's. This is a pity and a shame to-day, when we need a book to put into the hands of growing Christians and of hesitant clergy too; this book will bemuse or repel most laymen (though it may tickle a few narrow ones). There is just a hope it may infuriate the clergy into thinking about these things for themselves.

Canon Bryan Green certainly thinks about these things in his own very different way. His *Saints Alive!* is, in fact, designed for Christian proficients. He is indeed hitting some of the very balls Mr Thornton

misses, even with a cross bat with wild flourishes about the Keswick Convention. Canon Green is well aware of the dangers of subjectivity and his chapters on efficiency, understanding, and willingness to suffer are very much to the point of a relevant spirituality. It could be wished that he had given clearer instructions on the technique of this spirituality: perhaps he fell between two stools in turning a course of lectures to an Anglican parish into a Methodist Lent book.

Mr Huxtable has also turned talking into writing to make his Congregationalist Lent book *The Promise of the Father*. It is always good to find a book about the Holy Spirit, and from his easy style we can judge that Mr Huxtable went further into his subject in his talking than this all too brief written form. Dr Groussouw, a Dutch Roman Catholic theologian, in his little book *In Christ*, has also undertaken to expound in popular form a big theological subject, namely the theology of St Paul. He is not afraid to distinguish Pauline from scholastic terms, and often writes with a Reformation fervour and understanding of Paul. The question remains, however, of the meaning of sin, grace, of union with Christ for men and women in the world to-day. It is significant that both these last two writers are most successful in relevant exposition when they discuss faith. Here they come to grips with a living issue: at other times their pleasant styles are like distant smiles. Canon Green at 5s. remains the best value and the most proficient piece of instruction here.

J. H. Churchill.

King's College,
London.

The Sentences of Sextus. Edited by Henry Chadwick. Cambridge University Press. 30s.

The Regius Professor of Divinity in the University of Oxford in this work invites us to welcome a new name into the list of second-century Fathers of the Church, Sextus, editor of the *Sentences*. Sextus has of course been long known as a widely quoted writer in the ancient world, but hitherto almost everybody has followed Jerome in regarding him as a pagan philosopher whose collection, in Greek, of *Gnomai* had been interpolated or rehandled by a later Christian writer. Dr Chadwick is convinced that this Sextus was a second-century Christian writer who made a collection of other men's aphorisms to which he gave a Christian twist whenever he could, adding several aphorisms from the New Testament to which he gave a philosophical twist. The new evidence which the editor produces to support this theory is one sentence in Origen in which Sextus is called *sapiens et fidelis vir*. The rest of the argument relies mainly on the re-interpretation of already known evidence. As this case is made with all the resources of Dr Chadwick's extraordinarily wide erudition it is a most persuasive case, though not perhaps finally convincing. Origen might have been mistaken in his view that Sextus was a believer, or Rufinus, who in his translation of the *Sentences* throws out the suggestion that this Sextus was the third-century martyr Pope

Xystus, might have slipped in the words *et fidelis* in his translation of Origen. Dr Chadwick's presentation of Sextus as a Christian teacher who believes that "the eschatological situation is to be realized now" (p. 98) strains our credulity; "whatever sort of a person you want to be in the sight of God, be that now" (Sextus 82A), from a writer who is soaked in Stoic thought, is certainly not "Become what you are." If the thesis of this work is correct then the invasion of Christian thought by Stoicism (for better or for worse) was under way well before Clement of Alexandria, Minucius Felix or Origen. But whether we accept this point or suspend judgment on it, this edition of Sextus' *Sentences*, with Rufinus' translation of them and the Greek Appendices, the Sentences of Clitarchus and the Pythagorean Sentences, must be regarded as a valuable and enduring contribution to Patristic and Classical studies.

R. P. C. Hanson.

University of Nottingham.

Who is the Devil? By Nicolas Corte. Burns and Oates. 7s. 6d.

For most of us the decisive authority for the Devil is personal experience supported by Scripture, the Fathers and the Church. One of his chief activities is to misrepresent truth, and since he is an inevitable result of a free creation the whole catholic church (for the devil is not divided!) is subtly led to pay far too little attention to him. Unwittingly we do the Devil a greater service than we know by putting him under an eclipse. There were many medieval speculations, as there are in this book "tight" Roman dogmatics, which some may question. Yet the Devil, the antichrist or, if you must be impersonal, the powers of darkness and wickedness are a reality which has got to be faced theologically as well as on a moral level. The real issue is not good and evil very often but God and the Devil. The church, even if the world will not, has to face the Devil and not pass by on the other side. As I shape this review I can see the Devil penning every possible form of excuse, to suit everyone, for not reading the book. The answer to all of them is that I can find no plausible *justification* for anyone who takes the Bible seriously for not doing so. It is a Roman book which calls for an Anglican one as a support rather than as a reply.

W. S. Boycott.

Ewen Farm House,
Nr Cirencester.

Marriage and Celibacy. By Max Thurian. S.C.M. Press. Studies in Ministry and Worship. 1959. 8s. 6d.

The S.C.M. Press is performing a great service by publishing in this series translations of works representing Catholic trends in continental Protestantism. They have already published Professor J-D. Benoit's study of the liturgical revival and Frère Max Thurian's *Confession*.

This new book by Frère Thurian has a value far beyond that of the reformed tradition from which he writes. I know of no Anglican book which may so usefully be placed in the hands of ordinands. Indeed, the book is likely to appeal more to Anglicans than to the bulk of the members of its author's own Church who are not yet looking towards the wider horizons to which French Protestantism is moving.

The Prior of Taizé in his Introduction says that ". . . both Christian marriage and Christian celibacy are functions of our love for Christ", and the book is largely a commentary on that saying. Frère Thurian has wise things to say about both states, and by treating celibacy as something entirely positive in its own right, rather than as the mere renunciation of certain natural joys, he makes a real contribution to the subject.

Curiously, it is when dealing with the New Testament that he fails to be entirely convincing. His rather abrupt dismissal of the influence of St Paul's eschatology upon his views on sex is, to say the least, hazardous, though later in the book he has some illuminating things to say about celibacy in an eschatological context. Again, although there is ample patristic precedent, I am always suspicious of any parallels between the ordinary celibate state, and that of Jesus. If we could conceive it possible that it was part of the Father's plan that the man Christ Jesus should beget natural children, then we should have radically to revise our thinking about the Incarnation.

But these points hardly detract from the value of this little book which puts the whole Christian world greatly in the debt of the Taizé Community in the discussion of a subject which, if only for practical reasons, is likely increasingly to occupy Christian minds.

The translation, as of the other books in this series, is good, though it seems unnecessarily insular to replace a quotation from the Roman Missal by one from the Book of Common Prayer, and by so doing to weaken the point which Frère Thurian is making.

Henry R. T. Brandreth, O.G.S.

Paris.

Living in Depth By James Reid. St Andrew Press. 1959. 21s.

This book consists of a selection from the author's many religious articles written over the years for *The British Weekly*. It is a pity that the publishers have described it as a book of sermons because such a description leads to disappointment. The articles are worthy enough, but they are still typical articles, and completely lack the life and urgency one expects to find in the word written to be spoken; and although there is much solid teaching, there is little to inspire the preacher seeking inspiration. However, should the practice grow of reading homilies in church, some of Dr Reid's articles would be very suitable. The volume is also suitable for presentation as a bedside book.

S. S. C. Thomson.

Worfield.

The New Testament Text of St Ambrose. By R. W. Muncey. Cambridge University Press. 32s. 6d.

This beautifully produced book in the second series of Cambridge Texts and Studies is disappointing, for it makes available a reconstruction of St Ambrose's New Testament text, but does not furnish proper means for evaluation and comparison. The initial chapter on "The accuracy of the quotations of St Ambrose" is more or less a list of instances. Whereas Ronaldo (Biblica XXVI), known and mentioned by the author, tried to find some basis for distinction between free and literal quotation in the context and character of the particular work, noted signs of free quotation and laid down some general principles of identification, here no such attempt is made and the reader is left to plough his way through a farrago of quotations from which no conclusions are drawn.

There is a more serious flaw in the fact that the author has used Westcott and Hort's Greek text (1919) and for variants Alford's Greek Testament (1894-5) and by so doing has deprived himself of the fruits of modern scholarship in dealing with the Greek text implied by St Ambrose. Θ finds no place among the list of Greek MSS, but it would have been of interest to know that e.g. at Mt. 11, 19 Ambrose's reading had also the Caesarean support of Θ f1 and f13. The evidence of papyri is disregarded, but at e.g. 1 Cor. 3, 12, p. 46, attests the Ambrosian reading. There are also minor errors of detail in the listing of MSS and authorities. Eusebius was not Bishop of Caesarea only from 315-20 and Ignatius was martyred probably later than c. 100. Whether through insularity or carelessness, the British Museum is omitted as the home of Sinaiticus in the list of Greek MSS.

The introduction contains also a discussion of the text of St Ambrose and its agreement, in different parts of the New Testament, with various Old Latin MSS against the Vulgate. There is a useful chapter on Syntax and Vocabulary. The final chapter entitled "Notes on Select Quotations", gives no reason why these particular quotations have been selected for comment, although the notes are of interest in themselves.

M. Whittaker.

University of Nottingham.

Blaise Pascal: The Life and Work of a Realist. By Ernest Mortimer. Methuen. 1958. 21s.

The last work in English devoted exclusively to Pascal was by Emile Caillet in 1944, and was written from a fundamentally Protestant and Scriptural angle, but Mortimer writes as a Catholic. He qualifies his sub-title by stating later that "Pascal's interest was in facts" . . . and that "he always gave attention to what was in front of him". The author succeeds in showing how this principle stood Pascal in good stead in his study of physics and mathematics, and equally well in his observation of human nature, resulting in a scintillating attack on Jesuit casuistry in his *Lettres Provinciales,* and a scattered

collection of *Pensées*, the raw material for his proposed defence of Christianity. Pascal did not disdain tradition, consensus of opinion, the hypotheses of scientific and philosophical experts, nor contemporary moral and ecclesiastical standards, were they Jansenist or Jesuit, but his own vigour and vision were certainly never fettered by any outside authority. To illustrate this feature, the author significantly opens and closes (chap. xi) his book with a fascinating comparison (incidentally, anticipated by Chevalier and Bergson) between Descartes and Pascal, as the sources of subsequent thinking—the former pursuing an *a priori* deductive method, the latter more concerned with the contingent and experimental facets.

No higher tribute could be paid to the author than to say that he is always fair in his assessments, and that his thesis portrays the same realism that he admired so much and traced so well in Pascal. Part II, however, though it includes an excellent chapter on Pascal's theory of knowledge, approximates to the fragmentariness of the Pensées themselves, so that the reader is left with a disappointed sense of incompletion. The author gives an explanation in his last chapter, but can we look forward to a second volume for a gathering-up of the fragments that remain? Would that more of the French quotations had been translated to bring such an excellent Pascalian study to a wider English circle. The select biography with comments will prove invaluable.

John Mears.

St Michael's College,
Llandaff.

The Importance of Being Human. By E. L. Mascall. Oxford University Press. 10s. 6d.

Besieged City. By Denis Baly. S.P.C.K. 4s. 6d.

On Being a Technologist. By D. G. Christopherson. S.C.M. Press. Technics and Purpose, No. 5. 2s. 6d.

The Educated Man To-day and To-morrow. By Sir John Wolfenden. S.C.M. Press. Technics and Purpose, No. 6. 2s. 6d.

The Church requires good thinking about the technological society to which it has to minister in most parts of the world to-day. The Church needs to develop an understanding of the nature of a technological society, of the technical, human and social problems created by it and of the philosophical and theological assumptions upon which it rests. The Church therefore requires knowledge of the facts and adequate theology. The publications to be noted here all make a contribution, though in different ways, to this considerable task which confronts the Church.

The standing of the authors is some guarantee of the quality of the Technics and Purpose series of essays, published by the S.C.M. Press for the Educational Department of the British Council of Churches. Prof. Christopherson's contribution, *On Being a Technologist*, is to be welcomed for its positive account of the technologist's

role. It contains a description of the technological society and of the possibilities in it of increased responsibility and freedom, undergirded by a theology of the world which sees technological development as part of the design of God for increasing the area of man's choice and diminishing that part of life where man is driven by necessity. It also contains a discussion of some of the difficulties in training technologists at a time when specialization and the bulk of accumulated knowledge are continually increasing and when the responsible technologist requires a wider grounding in human studies.

Sir John Wolfenden, the editor of the series, in *The Educated Man To-day and To-morrow* first questions some of the stereotyped antitheses in educational discussion and then analyses education under three headings: in relation to things, science, to people, humanities, and to the supernatural and superhuman. This analysis is based on a philosophical and theological view of man in relationship. The essay could profitably be read together with Sir Charles Snow's recent Rede Lecture at Cambridge on *The Two Cultures.*

Dr Mascall's *The Importance of Being Human* has a misleading title. It might be an anti-utopian satire. It is, in fact, an earnest though brief, well-written account of the doctrine of man from the point of view of Catholic theology. Fortified by quotation from St Thomas Aquinas, Julian Huxley, and Anglo-Catholic and French Roman Catholic writers of the last twenty-five years, Dr Mascall discusses some of the classical issues: man's place in nature, body and soul, man and society, nature and supernature,man fallen and man in Christ. It is a small book which in handling large themes sometimes touches lightly. It is not a counterweight to the great Protestant theologies of man of recent times like Reinhold Niebuhr's *Nature and Destiny of Man* or Emil Brunner's *Man in Revolt,* but as an introduction to the Catholic view of man in the light of contemporary scientific thought it is competent. Whether this is the way we should study man and whether we should use Dr Mascall's concepts is another matter. To start from man in his relationships, as Emil Brunner does in his great work and as Sir John Wolfenden does in his theory of education, is probably truer to the biblical view of man and more fruitful for our understanding of man in a technological society, where the disciplines of psychology and sociology have made their mark, than the atomistic assumption about man in isolation, which is Dr Mascall's starting-point.

The writing of books for laymen is a hazardous business. Mr Baly has written about the Church in the world for laymen in a book which S.P.C.K. has published in its Seraph series, aiming, presumably, at a wide circulation. The book is better than its title. *Besieged City* suggests an inadequate theology of the Church, which is static, defensive and undervaluing the world, while it ignores the possibilities open to the Church in many parts of the world, notably in the U.S.A., from which Mr Baly writes. In fact, Mr Baly sees the Church as an instrument of mission, but although he sketches a theology of the world he seems happiest, as laymen often are who are active in the administration of the Church, in writing about the Church away

from the world. The tone of Mr Baly's writing is far from the optimism of Prof. Christopherson about a technological world. In this Prof. Christopherson shows a better Christian judgment.

MICHAEL JACKSON.

SHEFFIELD.

ANGLICAN LITURGIES OF THE SEVENTEENTH AND EIGHTEENTH CENTURIES. By W. Jardine Grisbrooke. S.P.C.K. (Alcuin Club Collection, 40). 42s.

The Alcuin Club is to be congratulated on returning to the issue of learned "Collections"; and Mr Grisbrooke's volume is a useful addition to the series. He prints careful texts of the Scottish and Nonjurors' Liturgies, each in two recensions; and these "official" rites are mingled with four unofficial liturgies, followed by an appendix containing the amendments proposed by a group of bishops in 1661. Each Liturgy is furnished with a "commentary", which might more fittingly be called an "introduction". There is a bibliography and an index.

The texts are clearly set out and (except in the case of Jeremy Taylor) appear to be reprinted *literatim*. It would have been helpful had the author provided a note on his typographical presentation. Most of the rubric appears in sanserif, while italic and black letter are used in a haphazard manner suggestive of the originals. Comparison with the only original text available (Rattray) shows that the sanserif type represents small roman, while the other founts agree with the original. The commentaries are readable and full of useful information and quotations.

There is, however, a serious gap in the book. There is no text or study of the Liturgy of 1662. Mr Grisbrooke is conscious of this and attributes it to the time not being ripe. It is, however, odd that there is no major historical study of *the* English Liturgy. And it is to be hoped that Mr Grisbrooke will not be added to the number of those who (like the late Canon Maynard Smith) do not live to write more than the prolegomena to such a study, But he has produced a reference book of permanent value.

BERNARD WIGAN.

EDENBRIDGE.

PRAYER BOOK HERITAGE. An Introduction to the History and Development of Anglican Worship. By Hugh A. L. Rice. Linden Press (distributed by the Centaur Press). 12s. 6d.

Mr Rice writes about the Prayer Book with ease, vigour, and clarity. Intended partly for study groups, his book should certainly stimulate thought, discussion, and disagreement. In his enthusiasm for the 1549 rite, Mr Rice by-passes the interpretation of the 1552–9 rite by many Caroline divines who emphasized Christ's heavenly Priesthood and to whom the Prayer of Oblation after communion fitted the Augustinian view of the Church's self-offering through

Christ. Mr Rice has a laudable preference for dignified ceremonial of the Alcuin Club type, but is contemptuous of survivals of Caroline usage. "The Lion and Unicorn", substituted for the two Cherubim of Bishop Andrewes' liturgical notes, can with equal offence be applied to the deacon and subdeacon in the Milanese rite. Mr Rice's suggestions for liturgical reform are less imaginative than those given in the last Lambeth Report. His admirable scheme of Sunday morning worship would be unworkable where two or three churches are served by one priest. He would sweep away "turgid" exhortations, the "Black Rubric", the never-failing "Table to find Easter" (invaluable to the historian for assigning the day of the week to a specific date!), and the 39 Articles which "have surely had their day and might well be allowed to disappear into a decent obscurity". Whither are we running? Though provocative, this is a most lively, stimulating, and useful book.

F. R. Bolton.

Kilscoran Rectory,
Tagoat,
Co. Wexford.

Bigger than Little Rock. By Robert R. Brown. S.P.C.K. and Seabury Press. 10s. 6d.

Alcoholism and the Christian Ethic. By T. G. Dunning. Religious Education Press. 8s. 6d.

The Bishop of Arkansas has been both bold and imaginative in writing about a subject which is still headline news and which is of direct concern to the church in his diocese as well as the Church the world over. Bishop Brown is an Anglican, and in the ugly political situation in which he is involved would call himself a "moderate". He is strongly opposed to segregation. Nevertheless, he does not lend his full support to those who wish to implement integration with all due speed regardless of the feelings and actions of others. The Episcopal church in Little Rock has had a fairly good record in matters of integration, but the present crisis has opened up a serious division among the laity. Incumbents have to tread warily. But the divisions have also extended to the churches themselves, and a lack of unity and preparedness prevented them from taking a more effective part in local affairs when the time of testing came. The churches did go into action, but their successes were limited. An objective analysis of the troubles at Little Rock reveals that in the complex situation the overriding issue of White versus Negro has alongside it other important factors—the Federal government versus the state, administrative incompetence, the prestige of the N.A.A.C.P., the alleged political ambitions of Governor Faubus, and now, more recently, charges of disloyalty and communism. Someone interviewed in Little Rock said: "My mind is already made up, don't confuse me with the facts." The bishop portrays the contrary spirit. He gives a clear, factual picture of the position.

Alcoholism and the Christian Ethic is another book which echoes the voice of a divided Church. All churches agree that drunkenness and alcoholism are contrary to the mind of Christ. The point of division revolves around the man who is an occasional drinker or who consumes a glass of wine at a wedding. Dr Dunning is of the opinion that people behaving in this way are not upholding Christian standards of perfection. Happily he supports his views not by outmoded arguments from proof-texts, statistics of brewers' profits, or beer-money wasted in poverty-stricken homes. Instead, though he deals with biblical evidence, he makes use of science, which "teaches us how adverse can be the effects of alcoholic indulgence short of drunkenness" (p. 46). He maintains that "even a small consumption of alcohol as a beverage impairs the God-given faculties of man and therefore involves a wrong use of his gifts" (p. 20). He virtually implies that if the New Testament writers had known what modern science has taught us about the effects of alcohol they would have been total abstainers (p. 64)! However, on the whole, Dr Dunning offers us a new and more attractive approach to the drink problem. He would persuade all, but counsels of perfection are never popular.

W. Pickering.

St John's College,
University of Manitoba.

Bible, Congregation and Community. By Ian M. Fraser. S.C.M. Press. 3s.

Dr Fraser, writing with a burning sincerity coupled with humility, describes his organization of the religious life in his dockside parish in Scotland. Anglicans may be startled by the informality of the Sunday Evening Service, but will applaud the fostering of a community spirit rooted in Scripture, and possibly regret their own lack of the ministry of Elders. The author lives very much in the world of his parish and is obviously at one with his people. There is much here for many of us to learn, especially in the sections on visitation, Bible study, and industrial life. With larger print this booklet would be worth treble the price.

Florence N. Bolton.

Kilscoran Rectory,
Tagoat,
Co. Wexford.

They Met at Philippi. By Carroll E. Simcox. A. and C. Black. 9s. 6d.

The sub-heading of this generously produced book is "A Devotional Commentary on Philippians". Dr Simcox is in the line of those well-stocked commentators on the New Testament from across the Atlantic that goes back to Henry Emerson Fosdick. Out of their treasure house they bring things new and old—and which of us is not indebted to Fosdick for some telling illustration or anecdote or

insight? Now Dr Simcox has given us what I call a suggestive commentary on this epistle: he builds on Paul's words rather than probes down into them. He has prepared his own translation, which is conservative, eloquent witness to the degree to which he is steeped in the traditional translations. After two introductory chapters on St Paul and his Letter, which are chiefly narrative, he sets it out paragraph by paragraph, and writes delightfully on each, bringing out the meaning by illustrations and quotations from Christians down the centuries. It is beautifully done, the style is agreeable and pellucidly simple; a re-reading of the Letter in the company of Dr Simcox will deepen one's devotion and enlarge one's knowledge of other Christians.

R. G. Lunt.

The Liturgical Movement and the Local Church. By Alfred R. Shands. S.C.M. Press. 8s. 6d.

The revival in many confessions of a consciousness of the Body of Christ has its heart in the Liturgical Movement. After a year of study, principally in France, England and Scotland, of the many facets of this revival, a young American Episcopalian priest sets out to draw its lessons for the benefit of the ordinary parish. Though he admits that we are still in a stage of experiment, he perhaps too readily assumes that the theological issues involved in an understanding of the Church, the Ministry, the Eucharist, the "priesthood of the laity", are or could easily be grasped in the same way by the Christian Communions, or indeed are clearly held by any one of them. He himself makes more than one hasty statement, e.g. "The primary meaning of baptism is not remission of sins, but rather death and resurrection with Christ" (p. 99). However, this little book, which is provided with a useful bibliography, can serve as a useful introduction to this exciting subject, and may well infect its readers with its author's enthusiasm.

Victor de Waal.

Ely.

These Last Days. By a Religious of C.S.M.V. Faith Press. 9s. 6d.

Not for the first time a secular envies and admires a religious. He, anxiously doling out drops of doctrine for queasy lay stomachs, nervously doffing his hat to the scientist on the other side of the road; she, boldly spanning time from the Beginning to the End in less than 100 pages with much concentrated theology and matter for meditation ("all this is very wonderful to think about") on the way, and making most unfashionable claims for the Queen of the Sciences. Few Anglican writers to-day could have brought off such a *tour de force*, which the authoress herself describes as "daring and possibly unheard of"; and she brings all her well-known clarity and crispness of style to bear on prehistory, biblical typology, and eschatology.

Some readers will probably regret a certain absence of untidiness and loose ends: only in a moving passage on p. 90, concerning the shutting of the door after the heavenly marriage of the Lamb and his Bride, is there a sufficient admixture of Christian agnosticism. And one suspects that a sceptical biologist (unlike the present reviewer) could ask some searching questions about the earlier chapters concerning the descent and nature of man. But these may well be captious criticisms of a work which is professedly synoptic rather than comprehensive, and which is surely designed to stimulate much-needed thought among contemporary theologians concerning the content of time and the destiny of the whole creation. So often we contrast the "purposeful linear view" of Hebrew-Christian tradition with the cyclical view of the pagans, and leave it at that. This book, with its faithful refusal to admit any polite dichotomy between theology and the natural sciences, is a challenge to us to do a little better. Strong meat, and good for the secular to get his teeth into.

P. C. Rodger.

Kilmacolm.

Science and the Idea of God. By C. A. Coulson. Cambridge University Press. 4s. 6d.

The Lambeth Conference Report 1958 (2. 17) says: "If the conflict which once existed between religion and science, through the misuse on both sides of their respective roles, has largely changed its ground, it would be disastrous for us to lapse into a neutrality in which each ignored the other." Prof. Coulson has much of great value to say on this continuing conflict. He does not make the mistake of imagining that two persons, "Religion" and "Science" have been fighting of late, but have now retired to another place, and must somehow be brought to shake hands. He sees the conflict as happening in a man's mind, in a tension set up between the picture asserted by a logical completion of the findings of physical science, and that given by traditional religion. In particular he examines the strain set up by the Idea of God in the mind of the scientist. He holds that the tension is lessened when a scientist recognizes himself to be a human being with a range of awareness which transcends the purely scientific discussion of experiences.

Prof. Coulson speaks of "the astonishing change in the attitude of student scientists towards religion" from a time some thirty years ago when "the divorce between science and religion was almost absolute". He speaks also of the "world, which is almost certainly going to pass into a phase of greater religionless character". These statements are not contraries, but they do raise questions. They raise the question of tensions in minds other than those of men devoted to science. Men in general are greatly influenced by the practical use of science with all its assumptions. There is great need for the irrational in religion to be examined, as well as the limitations of science.

H. C. Wallace.

We Came to a Village. By Gladys Shaw. Highway Press. 5s.

Miss Gladys Shaw, a C.M.S. missionary in the Diocese of Nasik since 1947, has written an admirable account of her evangelistic work. She expresses herself in a forthright and vivid manner, concealing none of the general discomforts, disappointments and loneliness of her life in the backward villages, but also sharing with us the great joys of achievement and hope. She meets the challenge of dirt, disease, ignorance and superstition with courage and humour, and she feels "particularly blessed" in being able to take part in the process of development "from a foreign mission into the established Indianized Church of India". An inspiring book for the young potential missionary.

Florence N. Bolton

Kilscoran Rectory,
Tagoat,
Co. Wexford.

Kierkegaard's Dialectic of Existence. By Hermann Diem. Translated by Harold Knight. Oliver and Boyd. 21s.

The Consecrated Urn. By Bernard Blackstone. Longmans. 45s.

It would be hard to imagine a more dissimilar pair than Søren Kierkegaard and John Keats, in their work, their family relationships and their attitudes to religion. The apostle of the existentialists, and the poet of earthly beauty and man's involvement in the natural processes, would seem to inhabit widely different worlds of experience. But both sprang from the mercantile middle class, and both knew unhappiness and frustration in sexual love: a study of their divergent attitudes to this experience would be interesting, and not without its value for theologians.

The two books under review, however, are really for specialists. Prof. Diem assumes a detailed knowledge of Kierkegaard's life and work, and is concerned to elucidate rather than to instruct, to interpret rather than to expound. In seeking to relate Kierkegaard's theological method to his growth in spiritual understanding and to his personal experience, he throws some valuable light on the true nature of Christian apologetic. Kierkegaard in his resolute conformity to his own convictions is perhaps the loneliest, and the most uncompromising in his loneliness, of all the great Christian thinkers; and it is as a personal witness, in life as much as in teaching, to the tension between the church's true nature and her historical conditioning that his importance lies. His work was to awake a sense of that divergence "in such a dialectical way that it can be equally taken to be either an attack or a defence, and it is for official Christianity to decide by the mode of its reaction to this shock whether in fact it becomes an attack upon it or a defence of it" (p. 196).

Such an ambiguity raises apologetic to the level of a creative art—to the preaching of the word in fact; and Prof. Blackstone, in his study of Keats, is clearly thinking along the same lines as Kierkegaard when he writes, of the poet's response to his environment, that

"the new always presents a challenge, demands a fresh response. . . . Response to the new implies a continual dying and rising again, an amazing humility. We have to learn to act, not to react" (pp. 73-4). And so Prof. Diem in his turn maintains that the only right reaction to any given experience or situation is a resort to divine grace which alone is true action.

The Consecrated Urn examines the growth of Keats' thought in and through the growth of his poetry, and stands in its own right as a deeply interesting study in human consciousness. Although, as much as Prof. Diem, its author assumes a specialist's knowledge in its readers, the book is no more esoteric and obsessed with sources than the general run of biblical commentaries: and it does enable us to penetrate into the mind of a living man as it is to be found in his reading, his letters and his personal psychology. This type of literary criticism is often a kind of unconscious theology: and indeed Prof. Blackstone, in his enthusiastic investigation of the Hermetic elements in Keats' thought seems to be aware of this. For him Keats' work is an attempted apprehension of the process of creation, in which man must find his place if he is to find fulfilment. Man's need, as is the poet's need, is to remain sensitive to the promptings of nature: the artist perceives a permanent form in the very flux of things. Acceptance of the flux, and adaptation to it, is the means of attaining to the eternal form, in Keats' symbolism the urn, "the artefact standing in the midst of a floral context" (p. xiii).

This book will be enjoyed by all those who enjoy *The Road to Xanadu* by Livingstone Lowes, or the *Four Quartets* of T. S. Eliot. One would like to commend Prof. Diem's study to them as well, since it has the same basic theme, that of man's response to the Divine actuality he beholds in the creation and which he responds to in "the moment in and out of time"; but the style of the book is so atrocious as to muffle the immediacy of its message, and one can only recommend it with the warning of a sentence chosen quite at random. "Thus (human reason) can explicate the human situation on the basis of this presupposition, it can analyse its categories in contradistinction to those of Socratic existence and from a categorical point of view can establish the implications that would follow if this revelational datum exercised its effect and confronted the intellect inevitably as a paradox" (p. 84). The necessities of philosophical language apart, does any book *have* to be written like this?

Glen Cavaliero.

Lincoln Theological College.

The Concept of Morality. By Pratima Bowes. George Allen and Unwin. 21s.

Dr Bowes—mainly in extended review of some contemporary philosophers—claims general moral standards (not particular judgments) as objective facts, and therefore a proper subject for philosophical treatment.

Her aim, to explicate the meaning of *good* in ordinary usage, is admirable; but as to the sort of philosopher reviewed it may be "meaningless", it begs the question merely to assert that quality-adjectives are "value-facts"? If this applies to such "concepts" as *good*, etc. (p. 11 and cf. Cap. VII), it seems to apply more to "principles" like "one ought to keep one's promises". The relation for Dr Bowes between such "concept" and "principle" is never quite clarified; but to call either or both *fact* compels a redefinition of *fact* as any*thing* demanding acceptance, rejection being unjustified. (The *-thing* I italicize repeats the question-begging.)

The argument from a supposed analogy with the Principle of Rectilinear Propagation of Light, advanced to claim a similar fact-hood for *moral* principles, is triply faulty. Positive principles afford no real analogue to normative; nor will they appear so from the perennial ethical conundrum being answered merely by declaring conversion of indicative into imperative justifiable "when we approach the matter in a certain way" (p. 117).

Certain is often thus overworked. General principles are not to be abstracted by evacuating the particular instance of all significance, as in "when we adopt a certain point of view the fittingness that a certain kind of act has to a certain sort of situation . . ." (p. 83). Here, as in the sensibly discussed illustrations—plainly for her prior to any general principle "illustrated"—Dr Bowes makes plain that her principles derive all their objective significance from particular concrete embodiment. This she eventually concedes. We read our principles out of our actual behaviour (p. 178); without considerable concrete experience a moral principle "remains an empty verbiage" (p. 179). If, further, we have to limit application (p. 43) of general principles, are they *general* at all, save by the curious device of "degrees of generality" (p. 166)?

Happiness, the clue to good, is "a feeling . . ." (p. 121): moral experience is "emotionally felt" (p. 50, cf. p. 57), and only from the "moral point of view" (p. 56). What objective experience reveals "every man is an end in himself" to be a *fact*? The claim to objectivity is not very firmly staked.

Value-epistemology, in this context anyway, needs more than cursory discussion.

Characteristic as an adjective is overworked, and appears consistently misunderstood.

C. A. Pierce.

Wollaston College,
Perth, W. Australia.

Facing Life and Death. A volume in commemoration of the late Rev. Leslie J. Tizard, edited by Harry Guntrip. Allen and Unwin. 16s.

Leslie Tizard once preached on "Suffering", thinking it not a bad sermon. One of his hearers, shaking hands with him afterwards,

looked straight into his eyes and said, "You have made it worse". Time, he tells us, has done nothing to efface the memory of that remark.

What time has not effaced, this book may help atone for. The most deeply moving section is an unfinished manuscript Leslie Tizard wrote whilst dying of cancer. It blends faith and courage, but without mock heroics ("one reason why a kindly Providence gave us a sense of humour is that it may relieve tension when it threatens to overwhelm us"). I am sure that many people will be helped, and helped to help others, by reading how a great man of faith adjusted his perspectives and priorities in the face of Eternity.

But this book is not only about facing death. Twelve of his sermons (models to every preacher) expound the fundamentals of the faith by which Leslie Tizard faced life; and his Chairman's Address to the Congregational Union throbs with the conviction that evangelism is furthered as much by individual pastoral contact as through pulpit work.

By introductions and epilogue the Editor strives to impart some unity into what is unfortunately rather a disparate mass of material, and T. W. Rumsby pays brief tribute to Leslie Tizard as minister and preacher.

MICHAEL C. PERRY.

WALTON-ON-THE-HILL,
STAFFORD.

THOUGHTS OF A RELIGIOUS. By Raymond Raynes, C.R. Faith Press. 10s. 6d.

THIS IS OUR FAITH. By C. M. Chavasse. S.P.C.K. 5s.

THE PLAIN MAN'S BOOK OF PRAYERS. By William Barclay. Collins. 2s. 6d.

CHRISTIAN PRAYER. By Sister Gertrude, O.M.S.E. Lutterworth Press. 2s. 6d.

ON LOVING GOD. By St Bernard of Clairvaux. Edited by Hugh Martin. S.C.M. Press. 9s. 6d.

PRAYERS ON THE SERMON ON THE MOUNT. By Margaret Cropper. S.C.M. Press. 1s.

This Mirfield selection from the writings of the late Superior of the Community has something for everyone. Meditations for a Retreat and Devotions for different occasions. From the talks we are reminded that "The greatest service which the Church can render to the world is to be the Church—the living body of Christ. . . ." A dozen pages on the Atonement include a helpful parable. "In Praise of the Vulgar" should be read by all who design, furnish and order our churches. Printing errors include *how* for *now*, p. 15, line 5; *course* for *source*, p. 31, line 26.

In 1957 the Bishop of Rochester's second Visitation Charge took "the form of a simple primer on Christian doctrine with the title, *This is our Faith*". To the original five chapters on The Living God,

Christianity is Christ, The Cross of Love, The Holy Spirit and the Church, and Personal Religion, the bishop has added two appendices; the first provides a framework for daily prayer, the clothing of which will make no small demands upon the reader; the second aims to set the communicant free from all little books of devotion; though until such time as the bishop's scheme has been memorized, the reader will be the slave of a scheme to end all schemes—but it is well worth using. The Charge, as one would expect, is sound and dependable, but one is tempted to wonder whether some of it was understood by the laymen who first heard it.

Dr Barclay provides Morning Prayers, Evening Prayers and prayers for special days and occasions, and there are two distinct selections of Bible readings for daily use. The book is "usable" and has a high ideal behind it: "that those who use it will finally come not to need its help any more".

Sister Gertrude shows that although man has an instinct for prayer, Christian prayer is different. It requires both knowledge and effort and, above all, true thoughts of God and the right thoughts about man. Prayer "in the Name of Jesus" is shown to be more than a formula. Worship and union with God are placed carefully but firmly before those who would pray as Christians.

Dr Hugh Martin gives the whole of a translation of St Bernard's treatise *On Loving God*. We would expect this Cistercian ascetic to make great demands, and need not be surprised when, after declaring, "A word to the wise is sufficient; but I must consider simple folk too"—the result is still strong meat. Fourteen selections from St Bernard's Sermons on the Song of Solomon form the second half of the book, and suffice to convince us of the saint's powers of leading men to God.

Miss Margaret Cropper's forty-three pages are only 3 by 4 inches, and give the everyday Christian something to carry everywhere; directing his thoughts to the contents of chapters 5, 6 and 7 of St Matthew.

John L. Badger.

Bridlington.

Holy Writ or Holy Church. By George H. Tavard. Burns and Oates. 30s.

The Religion of Israel. By Albert Gélin. A Faith and Fact Book. Burns and Oates. 7s. 6d.

The Two-Edged Sword. By John L. McKenzie, S.J. Geoffrey Chapman. 24s.

God's Church. By Alan Stibbs. Inter-Varsity Fellowship. 4s.

Scripture and the Word of God. By Raymond F. Cyster. National Society and S.P.C.K. 10s. 6d.

The common reference of these five books is the Bible, with which they all seek to come to terms. First in importance is clearly *Holy Writ or Holy Church*, a historical study, by an irenically minded

Roman Catholic, of the views of sixteenth-century theologians on the relative authority of Bible and Church. The book begins with chapters summarizing the patristic and medieval outlooks and the "seeds of discord" that were being sown in the fourteenth century. We are then shown in greater detail the dilemma of the theologians of the next century, when the canonists' growing emphasis on the authority of the Pope and the natural reaction to this both forced a cleavage between the two terms of the classical view, regarded throughout the book as the norm, that "Scripture contains all revealed doctrine, and the Church's faith, which includes apostolic traditions, interprets it". Chapters on the humanists, Luther and Calvin, precede the central section, which examines the confusing diversity of views expressed in the controversy with Protestantism that led up to the Council of Trent. After an interesting account of the proceedings at the Council itself, we have an epilogue of two chapters on the Anglican position, from Henry VIII to Jewel and Hooker, whose views the author sees as a fair re-statement of the classical principle, except for their limitation of the correct interpretation of Scripture to the first six centuries of the Church's history.

As a historical study the book is certainly valuable, even if the wide compass may perhaps not allow as full a consideration of the various viewpoints as the historian could wish; as a contribution to the ongoing debate, however, which the author clearly intends it to be, I cannot think that it will count for much, as it so largely deals in abstractions. There is little analysis of "Scripture", "Church" or "Holy Spirit", though these terms occur on every page; very seldom are their respective *religious* significances examined, although it was surely Luther's great service to rescue Scripture as a living source of faith for the Christian; throughout, though this is never debated, Scripture is seen more as a source of truths than as the record of a person.

Next, two Roman Catholic books about the Old Testament, both by men well acquainted with modern scholarly writings, both aiming to interpret Hebrew religion, rather than history or theology, to the general reader. *The Religion of Israel* is very short, but the knowledge it assumes in its readers, of the Old Testament, of the technical vocabulary of biblical theology and of languages (6!), will put it out of the reach of most lay people. However, it is an excellent study of Hebrew religion as a religion of dialogue. As in any popular book there are over-simplifications: e.g. "The whole Bible is universalist in attitude"; contrast, in a discussion of the Psalms, "in Israel the sense of hope was wedded to the sense of tradition, in those celebrations in which the liturgical *To-day* formed a bridge between past and future"; or "Biblical morality is . . . expressed in terms of participation". *The Two-Edged Sword* is a great deal longer and cannot altogether escape a charge of wordiness; it is on the other hand genuinely popular, readable and reliable. It interprets Hebrew religion predominantly against a background of other Near Eastern beliefs and practices, and is admirably thorough in its choice and handling of topics. The prophets "have no system which will deliver man from the necessity of

facing, each day, the decisions which will bend his life to the will of the Lord or make him a rebel" is but one of many perceptive remarks; yet there are surprisingly few quotations from the Old Testament, so that the book will hardly drive its readers to explore the Bible for themselves.

Mr Stibbs, on the other hand, quotes far too much from the Bible, usually three or four times a page, coming perilously close to seeing, in Fr McKenzie's words, "the sacred books as a jigsaw puzzle to be assembled by the ingenuity of Christians who know the finished picture". For the book seems mainly concerned to establish a few debating points: the invisibility of the true Church, the necessity of personal, individualistic conversion, and the primacy of evangelism as the Church's task; much of what he says is of course perfectly scriptural and acceptable; ironically enough, his remarks on unity in a sensible chapter on Fellowship and the Local Churches manifestly contradict, at a student level, the policy of his publishers!

Scripture and the Word of God, by the Chaplain of Norwich Training College, is a little book intended to help teachers understand and expound the Bible as a drama in which the audience must itself take part, although he carefully distinguishes teaching and preaching: "The classroom is not the place where decisions for Christ should be forced. As always, if the lessons are well taught, God will use them in his own way without our worrying about results." His summary of the Bible as a five-act drama with prologue and epilogue is excellent, but the second half of the book, though always interesting, rambles. He will undoubtedly send his readers back to the Bible, but they will with difficulty find his neat schema there; it remains the most obstinately untidy of books.

D. M. Conway.

London.

BOOK NOTES

Some more Harper Torchbooks (paper-backs) have been made available in England by Messrs Hamish Hamilton. Pride of place should be given to *Earliest Christianity: a History of the Period A.D. 30–150* by Johannes Weiss (2 vols, 15s. and 16s.). This is the translation of his *Das Urchristentum*, which previously appeared with the title *The History of Primitive Christianity* (see Theology, June 1938, pp. 381 f.). "What a noble book it is!" Dr Lowther Clarke then wrote. "Conceived on a grand scale, dealing with the whole problem of primitive Christianity, showing unrivalled knowledge, acute insight, and often spiritual perception. . . . The heart of the book is its splendid exposition of Pauline theology, which far surpasses anything elsewhere available." The bibliography has been brought up to date by the editor, Dr F. C. Grant. Another standard work on St Paul that has appeared in this series is Adolf Deissmann's *Paul: a Study in Social and Religious History* (11s. 6d.). It was reviewed by E. J. Bicknell in Theology, April 1927, p. 232, who wrote: "Our only regret is that such an interesting and valuable work was not published at a more reasonable price." There is no occasion for that regret now. *The Kingdom of God in America* by H. Richard Niebuhr (11s. 6d.), which was first published in 1937, is an important study of American Christianity. *Genesis and Geology* by C. C. Gillespie (14s.), first published in 1951, is a study in the relations of scientific thought, natural theology and social opinion in Britain during the period 1790 to 1850. It includes an extensive bibliographical essay, and is

very useful for all who are interested in the views that were held about science and religion in the decades before Darwin. *Saint Thomas Church in the City and County of New York* by George E. De Mille (Church Historical Society, Austin, Texas, $3.00) utilizes material that had been collected before his death by Dr E. Clowes Chorley: it covers the period 1823 to 1954. Dr C. K. Barrett's Bishop Westcott Memorial Lecture at Cambridge in 1958—*Westcott as Commentator* (Cambridge University Press, 3s. 6d.)—is everything that such a lecture should be. It appraises the enduring virtues of Westcott's work and provides some interesting sidelights on his relations with Hort and Lightfoot. Prof. C. S. Lewis's autobiographical book, *Surprised by Joy*, has been republished by Collins as a Fontana Book (2s. 6d.); it was reviewed in THEOLOGY, July 1956, pp. 294 f. Cambridge University Press has published *Draft Prayer Book Canada 1959* (30s.), which is being presented for consideration at the meeting of the General Synod in September. This is a revision of the Prayer Book that received approval in principle at the 1955 General Synod (cp. "Canadian Letter" in THEOLOGY, July 1955, pp. 262 ff.); since then, many hundreds of suggestions have been considered by the revision committee. The New Churches Research Group (10a Dacre Street, London, S.W.1) has published for its members a guide to *new* French churches, which will be appreciated by visitors to France who are interested in modern architecture. The S.C.M. Press has reprinted Fr Herbert Kelly's book, *The Gospel of God* (10s. 6d.), with a memoir by Brother George Every. Both the book and the memoir reveal a great deal about Kelham. Fr Kelly was a highly original and socratic educator, and this book—which is about God and not "religion"—is calculated to speak to the condition of thoughtful laymen who are left cold by more conventional instructors. Wilhelm Windelband's *History of Philosophy* has appeared as a Harper Torchbook in two volumes (Hamish Hamilton, 14s. each). The first volume deals with Greek, Roman and Medieval philosophy, the second with Renaissance, Enlightenment and Modern (i.e. up to the nineteenth century). Paul Tillich has said of it: "I can hardly imagine someone studying and absorbing Windelband's *History of Philosophy* without becoming a lover of philosophy, and perhaps even a philosopher himself." In *The School of Faith* (James Clarke and Co., 18s. 6d.) Prof. T. F. Torrance has assembled all the catechisms that have been authorized and used in the Church of Scotland since the Reformation. Eleven catechisms are printed, and they are prefaced by a long essay which is in effect an introduction to Reformed theology. While the volume is intended primarily for ministers and teachers in Scotland, the author hopes that it will also be of interest as a contribution to ecumenical study. *Pascal: Pensées*, a selection translated and edited by Fr Martin Jarrett-Kerr C.R. (S.C.M. Press, 9s. 6d.), is a welcome addition to "A Treasury of Christian Books", and will serve to introduce Pascal to many to whom he had been no more than a name. *The Vatican Dogma* by Sergius Bulgakov (St Tikhon Press, South Canaan, Pa, $1.50) is an essay that was first published in the journal *Put* in 1929. *The Politics of English Dissent: the religious aspects of liberal and humanitarian reform movements from 1815 to 1848* by R. G. Cowherd (Epworth Press, 21s.) is a useful collection of factual information about the political interests and activities of nonconformists in the period specified. It is well documented, but does not attempt any deep analysis of the social forces at work. It is by an American sympathizer with nonconformist attitudes, and would be better balanced if it revealed more understanding of other points of view. *The New Translations of the Bible* by E. H. Robertson (S.C.M. Press, 10s. 6d.) is full of interesting information about English versions of the Scriptures, from the so-called Authorized Version and its predecessors to the impending "New Translation". It will be welcome to all who are concerned to recommend the practice of using several versions in public as well as in private. The merits of the various twentieth-century translations are judiciously appraised. *The Church Quarterly Review* (July–September 1959) contains the Dean of York's Ethel M. Wood Lecture on "The New Joint Translation of the Bible" which gives one some idea of what is going on.

Note to contributors. The editor regrets that, on account of the dispute in the printing trade, it was not possible to submit proofs of this number of THEOLOGY to contributors.

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

ALLEN AND UNWIN: C. S. Braden, *Christian Science To-day* (30s.); Willem F. Zuurdeeg, *An Analytical Philosophy of Religion* (30s.); Harry Guntrip (Ed.), *Facing Life and Death* (16s.).

A. AND C. BLACK: F. W. Beare, *The Epistle to the Philippians* (16s.).

BURNS AND OATES: Jean Daujat, *The Theology of Grace* (7s. 6d.); E. Drioton, G. Contenau, J. Duchesne-Guillemin, *Religions of the Ancient East* (7s. 6d.); F. Cayré, A.A., *The First Spiritual Writers* (7s. 6d.); René Biot, *What is Life?* (7s. 6d.).

CHURCH BOOK ROOM PRESS: J. M. M. Dalby, *Open Communion in the Church of England* (4s. 6d.).

CLARENDON PRESS: Helen Gardner, *The Business of Criticism* (15s.).

JAMES CLARKE AND CO.: F. H. Cleobury, *Christian Rationalism and Philosophical Analysis* (15s.).

COLLEGE OF THE RESURRECTION: *Christians in Society: Mirfield Gazette* (2s. 6d.).

COLLINS: John Gerard, *The Hunted Priest* [autobiography of a Roman priest in Elizabethan England: first published in 1951] (2s. 6d.).

DESCLÉE DE BROUWER: J. Vanneste, S.J., *Le Mystère de Dieu: essai sur la structure rationnelle de la doctrine mystique du Pseudo-Denys l'Aréopagite* (180 Belgian francs).

EDITIONS DU SEUIL: Georges Gargam, *L'Amour et la Mort* (n.p.).

EPWORTH PRESS: P. S. Watson, *The Concept of Grace* (10s. 6d.); Carl Michalson, *Faith for Personal Crises* (15s.); S. Clive Thexton, *Isaiah 40–66* (12s. 6d.).

FABER AND FABER: M. C. D'Arcy, S.J., *The Sense of History* (30s.); Archimandrite Lazarus Moore (Ed.), *St John Climacus: The Ladder of Divine Ascent* (25s.); Patricia McNulty (Ed.), *St Peter Damian: Selected Writings on the Spiritual Life* (21s.).

FAITH PRESS: C. R. Dodwell (Ed.), *The English Church and the Continent* (15s.).

HARVILL PRESS: Donald Attwater, *St John Chrysostom* (18s.).

HUTCHINSON: R. C. Zaehner (Ed.), *The Concise Encyclopaedia of Living Faiths* (50s.).

LONGMANS: William P. le Saint, S.J. (Ed.), *Tertullian: On Penance and On Purity* (30s.).

JOHN MURRAY: Frithjof Schuon, *Gnosis* (18s.).

NELSON: Alfred Wikenhauser, *New Testament Introduction* (50s.).; L. Cerfaux, *Christ in the Theology of St Paul* (50s.).

OLIVER AND BOYD: Karl Heim, *Jesus the World's Perfecter* (21s.).

PHOENIX PRESS: A. Tindal Hart, *The Country Priest in English History* (25s.).

S.C.M. PRESS: Mervyn Stockwood (Ed.), *Religion and the Scientists* [lectures given by scientists in Great St Mary's Church, Cambridge] (5s.); E. H. Robertson, *To-morrow is a Holiday* (8s. 6d.); Karl Barth, *From Rousseau to Ritschl* (42s.); John Marsh, *Amos and Micah* (8s. 6d.); W. G. H. Simon, *The First Epistle to the Corinthians* (10s. 6d.).

S.P.C.K.: C. M. Chavasse, *The Meaning of the Lessons* (15s. 6d.); Morna D. Hooker, *Jesus and the Servant* (27s. 6d.).

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